SEVEN GRAMMARS

OF THE DIALECTS AND SUBDIALECTS OF THE

BIHÁRÍ LANGUAGE.

SPOKEN IN THE PROVINCE OF BIHAR, IN THE EASTERN PORTION OF THE NORTH-WESTERN PROVINCES, AND IN THE NORTHERN PORTION OF THE CENTRAL PROVINCES.

PART II.

BHOJPÚRÍ DIALECT

OF SHÁHABÁD, SÁRAN, CHAMPÁRAN, NORTH MUZAFFARPUR, AND THE EASTERN PORTION OF THE N. W. P.

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CALCUTTA:
PRINTED AT THE BENGAL SECRETARIAT PRESS.
1884.

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INTRODUCTION.

§ 1. The following Grammar treats of the Bhojpúrí dialect as spoken in its purity in Sháhábád, Sáran, and Baliyá. It also deals with the dialect of Champáran and North Muzaffarpúr. In Champáran a tendency towards the Maithilí dialect is observed, which becomes still more marked in North Muzaffarpúr. In the latter tract, indeed, it is difficult to say decisively whether, say, near Sítámaṛhí, the dialect is Bhojpúrí strongly influenced by Maithilí or Maithilí strongly influenced by Bhojpúrí. In the present series of Grammars it has been found more convenient to treat it as the former. Bhojpúrí has a Western subdialect, spoken about A'zamgaṛh, Banáras, and Jaunpúr in the North-Western Provinces. This is the form of the dialect which is treated of by Dr. Hoernle in his Gauḍian Grammar and by Mr. J. R. Reid in the A'zamgaṛh Settlement Report. The main points of difference between this Western Bhojpúrí and the pure Bhojpúrí here treated of will be found noted in the following pages.

§ 2. The alphabet and rules for spelling will be found in the General Introduction to this series of Grammars, and the remarks therein found are not repeated here.

DIVISION I.

DECLENSION.

CHAPTER I.

NOUNS.

§ 3. For general remarks, see the General Introduction, § 38 and ff.

The following are the post-positions used in declining the noun in Bhojpúrí :—

		Power.
Nom.	*Wanting.*	
Acc.	*Wanting* or के *ke.*	
Instr.	सेँ, तेँ, संते, or कर॰ते, *sẽ, tẽ, sante,* or *kar'te.*	'By.'
Dat.	के *ke.*	'To.'
	ले, खातिर, लाग, or ला, *le, khátir, lág,* or *lá.*	'For.'
Abl.	सेँ or ले, *sẽ* or *le.*	'From.'
Gen.	क, के, or कै ; का[1], *k, kĕ,* or *kaĭ* ; *ká.*[1]	'Of.'
Loc.	मेँ, मोँ, *mẽ, mõ.*	'In.'
Voc.	*Wanting.*	

[1] क *k,* के *kĕ,* कै *kaĭ,* are direct terminations, used only before nouns in the direct form, and do not change for gender. का *ká* is an oblique termination, used only before nouns in the oblique form. It does not change for gender. क *k,* के *kĕ,* कै *kaĭ,* in fact, nearly correspond to the Hindí का *ká* (and की *kí*), while का *ká* nearly corresponds to Hindí के *ke* (and की *kí*). Further west, in Ắzamgaṛh, Banáras, and Jaunpúr, the Hindí के *ke* is used instead of का *ká.*

All these post-positions will only be used in one example, that of घोड़ा *ghoṛá,* 'a horse;' but they can all be used with all nouns.

There are also special forms for the instrumental and locative singular, for the formation of which see § 6.

Except those for the genitive, they can also be used with all pronouns. In the genitive singular many pronouns do not take these post-positions, but have other forms having similar terminations, subject to the same rules.

The following are examples of declension :—

§ 4. (a) Masculine Tadbhavas in आ *á*.

Example of the declension of a *tadbhava* * masculine noun in आ *á* :–

घोड़ा *ghoṛá*, 'a horse.'

Short form, { Weak, घोड़ *ghoṛ*. Strong, घोड़ा *ghoṛá*. } Long form,† घोड़॰वा *ghŏṛ'wá* or घोड़॰वँ *ghŏṛ'wẽ*. Redundant form, † घोड़ौवा *ghŏṛauwá*.

Singular.

Nom.	घोड़ा [1] *ghoṛá*,	'a horse.'
Acc.	घोड़ा *ghoṛá* or घोड़ा के *ghoṛá ke*,	'a horse.'
Instr.	घोड़ेँ *ghŏṛẽ*, घोड़ा सेँ, तेँ, संते, or कर॰ते, *ghoṛá sẽ*, *tẽ*, *sante*, or *kar'te*,	'by a horse.'
Dat.	घोड़ा के, or खातिर, लाग, ला, *ghoṛá ke*, or *khátir*, *lág*, *lá*,	'to' *or* 'for a horse.'
Abl.	घोड़ा सेँ, ले, *ghoṛá sẽ*, *le*,	'from a horse.'
Gen.	घोड़क, घोड़ा के, or कै ; का, *ghoṛak*, *ghoṛá kĕ*, or *kaĭ* ; *ká*,[2]	'of a horse.'
Loc.	घोड़े *ghŏṛe*, घोड़ा मेँ, मोँ *ghoṛá mẽ* or *mõ*,	'in a horse.'
Voc.	हे घोड़ा *he ghoṛá !* or हे घोड़ऊ *he ghŏṛaú !*	'O horse!'

[1] Or घोड़ *ghoṛ*, घोड़॰वा *ghŏṛ'wá*, घोड़॰वँ *ghŏṛ'wẽ*, or घोड़ौवा *ghŏṛauwá*, and so throughout the singular.

[2] घोड़क *ghoṛak*, घोड़ा कें *ghoṛá kĕ*, and घोड़ा कैँ *ghoṛá kaĩ*, do not change for gender, and are only used as direct genitives ; घोड़ा का *ghoṛá ká* is only used as an oblique genitive. This distinction is, however, seldom observed by the uneducated. So also in the plural.

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* See General Introduction, § 12. † See General Introduction, §§ 12, 38, and ff.

Plural.

Nom.	घोड़न [1] *ghoṛan,*	'horses.'
Acc.	घोड़न *ghoṛan,* घोड़न के *ghoṛan ke,*	'horses.'
Instr.	घोड़न सँ, तँ, संते, or करऽते, *ghoṛan sẽ, tẽ, sante,* or *karte,*	'by horses.'
Dat.	घोड़न के, or खातिर, लाग, ला, *ghoṛan ke,* or *khátir, lág, lá,*	'to' *or* 'for horses.'
Abl.	घोड़न सँ, ले, *ghoṛan sẽ, le,*	'from horses.'
Gen.	घोड़नक, घोड़न के, or कै ; का, *ghŏṛanak, ghoṛan kĕ,* or *kaĭ ; ká,* [2]	'of horses.'
Loc.	घोड़न मेँ, मोँ *ghoṛan mẽ, mõ,*	'in horses.'
Voc.	हे घोड़न *he ghoṛan !*	'O horses!'

[1] Or घोड़न्ह *ghoṛanh,* घोड़नि *ghŏṛani,* or घोड़ऽवन (-न्ह) *ghŏṛ'wan (-nh)* or घोड़ौवन (-न्ह) *ghŏṛauwan (-nh),* and so throughout the plural. In Sáran and Champáran an optional non-honorific form of the plural ends in सऽ *sa :* thus घोड़ासऽ *ghoṛása,* घोड़ासऽ के *ghoṛása ke,* घोड़ासऽ सँ *ghoṛása sẽ, &c.*

[2] See note [2] to singular.

§ 5. (b) Masculine Nouns ending in Silent Consonants.

Example of the declension of a masculine noun ending in a silent consonant:—

घर *ghar,* 'a house.'

Short form, घर *ghar.* Long form,* घरऽवा *ghar'wá* or घरऽवेँ *ghar'wẽ.* Redundant form,* घरौवा *gharauwá.*

Singular.

Nom.	घर [1] *ghar,*	'a house.'
Acc.	घर, घर के *ghar, ghar ke,*	'a house.'
Instr.	घरेँ *gharẽ,* or घर सँ *ghar sẽ, &c.,*	'by a house.'
Dat.	घर के, or खातिर *ghar ke* or *khátir, &c.,*	'to' *or* 'for a house.'
Abl.	घर सँ *ghar sẽ, &c.,*	'from a house.'
Gen.	घरक *gharak,* घर के or कै ; का *ghar kĕ* or *kaĭ ; ká,*	'of a house.'
Loc.	घरे *ghare ;* or घर मेँ *ghar mẽ, &c.,*	'in a house.'
Voc.	हे घर *he ghar !*	'O house!'

[1] Or घरऽवा *ghar'wá,* घरौवा *gharauwá,* and so throughout the singular.

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* See General Introduction, §§ 12, 38, and ff.

Plural.

Nom.	घरन [1] *gharan,*	'houses.'
Acc.	घरन *gharan* or घरन के *gharan ke,*	'houses.'
Instr.	घरन सँ *gharan sẽ, &c.,*	'by houses.'
Dat.	घरन के or खातिर *gharan ke* or *khátir, &c.,*	'to' *or* 'for houses.'
Abl.	घरन सँ *gharan sẽ, &c.,*	'from houses.'
Gen.	घरनक, घरन के, कै; का, *gharanak, gharan kĕ, kaĭ; ká,*	'of houses.'
Loc.	घरन मैं *gharan mẽ, &c.,*	'in houses.'
Voc.	हे घरन *he gharan !*	'O houses!'

[1] Or घरन्ह *gharanh,* घरनि *gharani,* घरन्वन (-न्ह) *ghar'wan (-nh),* घरौवन (-न्ह) *gharauwan (-nh),* and so throughout the plural.

§ 6. It is not necessary to decline further any nouns in full, as the above examples suffice. All nouns ending in vowels are declined like घेाड़ा *ghoṛá,* and all those ending in silent consonants like घर *ghar.*

NOET, however, that—

(1) Occasionally in the singular we find an instrumental in ऐं *ẽ* and a locative in ए *e*: thus हम बलैं ले जाइब *ham balẽ le jáib,* 'I shall take away by force,' where बलैं *balẽ* is the instrumental of बल *bal,* 'force;' घटे *ghaṭe,* 'at a landing stage,' locative of घाट *ghát,* 'a landing stage:' so also घरे घरे *ghare ghare,* 'in every house,' 'from house to house.' When the noun ends in आ *á* or in silent अ *a,* the final vowel is elided before these terminations: thus घोड़ा *ghoṛá,* 'a horse,' has its instrumental घोड़ैं *ghŏṛẽ,* and घर *ghar,* its locative घरे *ghare.** Nouns ending in other long vowels shorten them before these terminations: thus from माली *máli, instr.* मलियैं. (See Genl. Intr., § 36, as to the shortening of the first syllable, and § 34 as to the insertion of euphonic य् *y.*)

* If the word contains a long vowel, it is shortened in these cases, as in घटे *ghaṭe,* above mentioned. Other examples are दनैं *danẽ,* instrumental दाना of *dáná,* 'grain,' and रजैं *rajẽ* of राजा *rájá,* 'a king.'

Nouns ending in other short vowels are very rare, and I have never met instances of these terminations in their case. These terminations are most common in the case of nouns which, like घर *ghar*, are masculine and end in silent अ *a*. In Western Bhojpúrí the instrumental ends in अन *an;* e.g. डरन *ḍaran*, 'through fear,' भूखन *bhúkhan*, 'by hunger,' घामन *gháman*, 'by heat,' from डर *ḍar*, भूख *bhúkh*, and घाम *ghám* respectively.

(2) All nouns ending in a long vowel shorten it before the plural termination न *n*, न्ह *nh*, or नि *ni*, and in the genitive in क *k*, but preserve it long in the other forms of the genitive: thus घोड़न *ghoṛan*, घोड़क *ghoṛak*, but घोड़ा के *ghoṛá kĕ*, घोड़ा कैं *ghoṛá kaĭ*, *&c.*

(3) Certain verbal nouns ending in ल *l* have an oblique form in ला *lá:* thus देखल *dekhal*, abl. देखऽला सेँ *dĕkh'lá sẽ*, 'from seeing;' also verbal nouns in the form of the root have an oblique form in ए *ĕ*: thus देख *dekh*, dat. देखे ला *dekhĕ lá*, 'for seeing.' Full particulars concerning these nouns will be found in § 111.

(4) The final syllables of all long forms and redundant forms may optionally be nasalised by the addition of *anunásik:* thus घोड़ऽवा *ghŏṛ'wá* or घोड़ऽवाँ *ghŏṛ'wá̃;* घरौवा *gharauwá* or घरौवाँ *gharauwá̃;* मलिया *maliyá* or मलियाँ *maliyá̃*.

An example of each of the more common forms of nouns follows:—

§ 7. (c) Masculine Tatsamas* in आ *á*.

राजा *rájá*, 'a king.'

Short form, राजा *rájá*. Long form,* रजऽवा *raj'wá* or रजवेँ *raj'wĕ̃*. Redundant form,* रजौवा *rajauwá*.

* See General Introduction, §§ 12, 38, and ff., 34 and ff.

Gen. sing. राजक *rájak*, राजा के, का, *rájá kĕ, ká, &c.*

Instr. sing. रजेँ *rajẽ, &c.*

Loc. sing. रजे *raje, &c.*

Nom. plur. राजन, राजन्ह, *rájan, rájanh, &c.* Also in Sáran and Champáran राजासठ *rájásá.*

§ 8. (d) Masculine Nouns in ई *í.*

माली *málí*, 'a gardener.'

Short form, माली *málí*. Long form,* मलिया *maliyá* or मलियेँ *maliyẽ.* Redundant form,* मलियवा *maliyawá* or मलीवा *malíwá.*

Gen. sing. मालिक *málik*, माली के, का, *málí kĕ, ká, &c.*

Instr. sing. मलियेँ *maliyẽ, &c.*

Loc. sing. मलिये *maliye, &c.*

Nom. plur. मालिन, मालिन्ह, *málin, málinh, &c.* Also in Sáran and Champáran मालीसठ *málísa.*

§ 9. (e) Masculine Nouns in ऊ *ú.*

नाऊ *náú*, 'a barber.'†

Short form, नाऊ *náú*. Long form,‡ नउआ *naüá* or नौआ *nauá*, नउएँ *naüẽ* or नौएँ. Redundant form,‡ नउअवा *naüawá* or नौअवा *nauawá.*

Gen. sing. नाउक *náük*, नाऊ के, का, *náú kĕ, ká, &c.*

Instr. sing. नौएँ *nauẽ, &c.*

Loc. sing. नौए *naue, &c.*

Nom. plur. नाउन, नाउन्ह, *náün, náünh, &c.* Also in Sáran and Champáran नाऊसठ *náúsa.*

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* See General Introduction, §§ 12, 38, and ff., 34 and ff.

† Kellogg in his Hindí Grammar incorrectly gives आँसू *ãsú* as an example of a feminine noun in ऊ. It is masculine. आँसू *ãsú* is not used in Bihárí, लोर *lor* being the word for 'a tear.'

‡ See General Introduction, §§ 12, 38, and ff., and 34 to 36.

§ 10. (f) Feminine Nouns in ई *í*.

पोथी *pothí*, 'a book.'

Short form, पोथी *pothí*. Long form,* पोथिया *pŏthiyá* or पोथियँ *pŏthiyẽ*.
Redundant form,* पोथियवा *pŏthiyawá* or पोथीवा *pŏthíwá*.
Gen. sing. पोथिक *pothik* or पोथी के, का, *pothí kĕ, ká, &c.*
Instr. sing. पोथियेँ *pŏthiyẽ, &c.*
Loc. sing. पोथिये *pŏthiye*.
Nom. plur. पोथिन, पोथिन्ह, *pothin, pothinh, &c.* Also in Sáran and Champáran पोथीसञ *pothísa*.

§ 11. (g) Feminine Nouns ending in a Silent Consonant.

बात *bát*, 'a word.'

Short form, बात *bát*. Long form,* बतिया *batiyá* or बतियँ *batiyẽ*.
Redundant form,* बतियवा *batiyawá* or बतीवा *batíwá*.
Gen. sing. बातक *bátak* or बात के, का *bát kĕ, ká, &c.*
Instr. sing. बतँ *batẽ, &c.*
Loc. sing. बते *bate, &c.*
Nom. plur. बातन *bátan*, बातन्ह, *bátanh, &c.* Also in Sáran and Champáran बात्सञ *bát'sa*.

§ 12. Periphrastic Plural.

With reference to the above plural forms, it must be noted that every noun can also form a periphrastic plural by the addition of a word signifying plurality, such as सभ *sabh*, 'all;' or, in the case of *rational* beings, such as लोग *log*, 'people.' Example: घर सभ *ghar sabh* instead of घरन *gharan*, and माली लोगक *málí logak* for मलिनक *malinak*. Sometimes even this plural affix is omitted, so that a plural noun appears under a singular form. An example occurs in the ninth of the following sentences, where बेटा *beṭá* is used for बेटा सभ *beṭá sabh*. This is the regular rule when a numeral adjective

* See General Introduction, §§ 12, 38, and ff., and 34 and 36.

precedes, as in Nos. 6 and 7 of the following sentences. Sometimes these plural affixes are added pleonastically to a word already in the usual form, *e.g.* पोथिन सभ *pothin sabh* for पोथिन *pothin*.

§ 13. Genitival Affixes.

The following examples have been specially designed to exhibit the use of the genitival affixes. As above pointed out, -क *-k*, के *kĕ*, and कै *kaĭ*, are direct terminations, while का *ká* is an oblique termination.

1.	ई राजा के मंदिर बाटे (or हवे.) *Í rájá kĕ mandir báṭe* (or *hawe.*)	'This is the king's temple.'
2.	हम कन्स के लौँड़ी हवीँ. *Ham Kans kĕ laũṛí hawí.*	'I am the maid-servant of King Kans.'
3.	मधुमाछिन[1] के झूँड़ उड़ गइल. *Madhumáchhin*[1] *kĕ jhũṛ uṛ gaïl.*	'A swarm of bees flew away.'
4.	कपटी का मारला[2] के कुछुवो दोख नाहीँ. *Kap'ṭi ká már'lá*[2] *kĕ kuchhuwŏ dokh náhí.*	'There is no sin in slaying a deceiver.'
5.	मथुरा के मेहररुअन[3] (nom. plur. of मेहररुआ, long form of मेहरारू) रोअत चल गइली. *Mathurá kĕ mĕh'raruan*[3] (nom. plur. of *mĕh'raruá*, long form of *mĕh'ráru*) *roat chal gaïli.*	'The women of Mathurá departed weeping.'
6.	हर रंगक बात सुनल गइल. *Har rangak bát sunal gaïl.*	'Matters of many kinds were heard.'
7.	असफटिक के चार गो फाटक टूट गइल. *As'phaṭik kĕ chár go phátak ṭúṭ gaïl.*	'Four gates of crystal broke.'

[1] In Sáran and Champáran optionally मधुमखीस *madhumakhisa*.

[2] मारला *már'lá* is the oblique form of the verbal noun मारल *máral* (see § 6, 3, and § 109). With regard to the long vowel in the antepenultimate, see General Introduction, § 36, exc. 1.

[3] In Sáran and Champáran optionally मेहरारूस *mĕh'rárúsa*. In Sháhábád, optionally, मेहरारू . . . . गइली स *mĕh'rárú* . . . . *gaïlí sa*.

8. देस देस के राजा ऐलन.
Des des kĕ rájá ailan. — 'Kings of all countries came.'

9. उन्ह॰नीका माली के बेटा हवन सऽ.
Unh'niká máli kĕ betá hawan sa. — 'They are the sons of the gardener.'

10. हम राजा का गाँवन पर ऐलीँ.
Ham rájá ká gãwan[1] *par ailí.* — 'I came into the king's villages.'

11. पंडितन का घरे ढेर पोथी बाटे.
Paṇḍitan[2] *ká ghare ḍher pothí báṭe.* — 'There are many books in *paṇḍits'* houses.'

[1] In Sáran and Champáran, optionally गाँव॰सऽ *gãw'sa.*
[2] In Sáran and Champáran, optionally पंडित॰सऽ *paṇḍit'sa.*

§ 13a. Definitive Terminations.

The termination ओ *o* is added to a word to give the sense of 'also:' as घरो में देखऽ *gharo mẽ dekha,* 'look in the house also.'

In Sáran and Sháhábád the long form of a noun in वा *wá* or वेँ *wẽ* (besides being used non-honorifically) is sometimes used to express definiteness: as घोड़॰वेँ कैलस बजाती *ghŏṛ'wẽ kailas bajátí,* '*the* horse did badzátí;' घोड़॰वन देख॰ले तोब॰ड़ा, जन॰ले दनेँ भरल बा *ghŏṛ'wan dĕkh'le tŏb'ṛá, jan'le danẽ bharal bá,* '*the* horses saw the grain bag, and knew that it was filled with grain.' In Sháhábád the above sentence would be written घोड़॰वा तोब॰ड़ा देख॰ले सऽ, जन॰ले सऽ दनेँ भरल बा *ghŏr'wá tŏb'ṛa dĕkh'le sa, jan'le sa danẽ bharal bá.*

CHAPTER II.

ADJECTIVES.

§ 14. Gender.

See General Introduction, § 42 and ff. In Ázamgaṛh and Banáras adjectives ending in आ *á* are inflected in the oblique cases of the singular and in the nominative plural, as in Hindí. Examples are—

बड़े बटा कै घर *baṛe beṭá kaĭ ghar*, 'the house of the elder son.'

पाँच अच्छे अच्छे बरद *pắch achchhe achchhe barad*, 'five good bullocks.' As in the latter example, the adjective is generally repeated to express plurality.

§ 15. Numeral Adjectives.

The cardinals are nearly the same as those in High Hindí. The following are the ones that present points of difference :—

1 = एगो *ego*.
2 = दूइ or दू *dúi* or *dú*.
3 = तीनि *tíni*.
4 = चारि *chári*.
6 = छौ *chhau*.
11 = इगारह *igárah*.
16 = सोरह *sorah*.
19 = उनइस *unaïs*.
21 = एकइस *ĕkaïs*.
22 = बाइस *báis*.
23 = तेइस *teis*.
24 = चौबिस *chaubis*.
26 = छब्बिस *chhabbis*.
27 = सताइस *satáis*.
28 = अठाइस *aṭháis*.
29 = उनतिस *un'tis*.

31 = एकतिस *ĕk'tis*.
32 = बत्तिस *battis*.
33 = तैंतिस *tĕ̃tis*.
34 = चौंतिस *chaŭ̃tis*.
35 = पैंतिस *pĕ̃tis*.
36 = छत्तिस *chhattis*.
37 = सैंतिस *sĕ̃ttis* ; and so on to 48, inclusive, each number including a short इ *i* in the last syllable.
60 = साठि *sáṭhi*.
61 = एकसठि *ĕk'saṭhi*.
62 = बासठि *básaṭhi* ; and so on to 68, each word having a final short इ *i*.
92 = बाँवे *bắwe*.

93 = तिराँवे *tiráwe.*
94 = चौराँवे *chaŭráwe.*
95 = पँचाँवे *pãcháwe.*
96 = छियाँवे *chhiáwe.*
97 = सताँवे *satáwe.*
98 = अँठाँवे *ãṭháwe.*
99 = निनाँवे *nináwe.*

The word गो *go* or ठो *ṭho* may be added to the end of any cardinal number except एगो *ego.*

§ 16. Ordinals.

The ordinals up to ' sixth ' are as follows : —

1*st* = पहिल *pahil* or पहिलका *pahil'ká ; obl.* पहिला *pahilá.**
2*nd* = दूसर *dúsar* or दुसरका *dusar'ká ; obl.* दुसरा *dus'rá.**
3*rd* = तीसर *tísar* or तिसरका *tisar'ká ; obl.* तिसरा *tis'rá.**
4*th* = चौठ *chauṭh,* चौथ *chauth,* चौथा *chauthá.*
5*th* = पचवाँ *pach'wá* or पचाँ *pachá.*
6*th* = छट्ठाँ *chhaṭṭhá* or छठाँ *chhaṭhá.*

The ordinals above ' sixth ' are all formed by adding आँ *á* or वाँ *wá* to the cardinals, after shortening a long vowel in a final syllable : as दसाँ *dasá* or दसवाँ *das'wá*, ' tenth ;' पचसवाँ *pachas'wá*, ' fiftieth.' The feminines are in अईं *aí* : as सतईं *sataí*, ' seventh ;' नवईं *nawaí*, ' ninth.'

§ 17. Fractional Numbers.

These are—

$\frac{1}{4}$ = पा *pá,* पाव *páw,* पौवा *pauwá,* or पउवा *paüwá.*
$\frac{1}{3}$ = तिसरी *tis'rí.*
$\frac{1}{2}$ = आध *ádh,* आधा *ádhá,* अधिया *adhiyá,* or खाँड़ा *khãṛá.*
$\frac{3}{4}$ = पौन *paun* or पौना *pauná.*
$-\frac{1}{4}$ = पौना *pauná* or पवन्ने *pawanne.*
$1\frac{1}{4}$ or $+\frac{1}{4}$ = सावा *sáwá,* सवा *sawá,* सवाई *sawáí,* or सवइया *sawaïyá.*
$1\frac{1}{2}$ = डेढ़ *ḍeṛh.*
$2\frac{1}{2}$ = आढ़ा *áṛhá,* अढ़ाई *aṛhái,* अढ़इया *aṛhaïyá.*
$+\frac{1}{2}$ = साढ़े *sáṛhe.*

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* The first three ordinals follow pronominal genitives in the formation of oblique forms. See *post,* § 34.

§ 18. Multiplicatives.

Multiplicatives, such as the English 'twice' and 'thrice,' are not found in Bhojpúrí. The Bihárí idiom is illustrated in such phrases as दू सते चौदह *dú sate chaudah*, 'two seven's, fourteen;' छौ तीयाँ अठारह *chhau tíyã aṭhárah*, 'six three's, eighteen,' which correspond to the English idioms 'seven times two' and 'three times six.' Numbers thus used are called multiplicatives, and differ in some respects from the cardinals. The following are the multiplicative numbers up to 10, including fractions :—

× 1, का *ká*, एक्का *ĕkká*, or एकाई *ĕkáí*.
× $1\frac{1}{4}$, सवा *sawá*.
× $1\frac{1}{2}$, डेढ़ा *deṛhá*, डेढ़े *deṛhe*, डेढ़ो *deṛho*, or डेवढ़ *dewaṛh*.
× 2, दूना *dúná*, दूनी *dúní*, दुगुनी *duguní*.
× $2\frac{1}{2}$, अढ़ाँ *aṛhã́*, अढ़ाई *aṛháí*, अढ़इया *aṛhaïyá*, अढ़ैया *aṛhaiyá*.
× 3, तियाँ *tiyã́*, तियाई *tiyáí*, तिरिका *tiriká*.
× $3\frac{1}{2}$, हूँठा *hṹṭhá*, अँगूठा *ãgúṭhá*, or अँगूँढ़ा *ãgṹṛhá*.
× 4, चौक *chauk*, चौका *chauká*, चौके *chauke*.
× $4\frac{1}{2}$, धमूचा *dhamúchá*, धँगूचा *dhãgúchá*.
× 5, पाच *pách*, पचा *pachá*, पचे *pache*.
× $5\frac{1}{2}$, पहूँचा *pahṹchá*.
× 6, छक *chhak*, छका *chhaká*, or छके *chhake*.
× $6\frac{1}{2}$, बिछिया *bichhiyá*.
× 7, सात *sát* or सते *sate*.
× $7\frac{1}{2}$, चलौसा *chalausá*.
× 8, आठ *áṭh*, आठे *áṭhe*, or अढ़े *aṛhe*.
× 9, नवाँ *nawá*, नवाँई *nawấí*, or नउका *naüká*.
× 10, दहाँ *dahấ*, दहाँई *dahấí*, or दसका *das'ká*.

§ 19. Definite Cardinals.

These are as follows :—

एगो *ego*, ‘the one;’

दूनू *dúnú* or दूनो *dúno*, ‘the two,’ ‘both;’

तीनो *tíno*, ‘the three;’

चारो *cháro*, ‘the four;’ and so on,

adding ओ *o* to the numerals, after omitting a final short vowel.

§ 20. Indefinite Cardinals.

The termination अन *an* added to the numbers ‘one hundred,’ ‘one thousand,’ and so on, always denotes an indefinite number of these aggregates. In this idiom सैँकऽड़ा *sǎ̃k'ṛá* is always substituted for सौ *sau*, ‘one hundred.’ Examples are सैँकऽड़न फेड़ *sǎ̃k'ṛan pheṛ*, ‘hundreds of trees;’ हजारन *hajáran*, ‘thousands;’ लाखन *lákhan*, ‘tens of thousands.’ To other numbers the syllable हाँ *hẫ* may be added with a like result; thus पचसऽहाँ *pachas'hẫ*, ‘fifties.’

§ 21. Collective Numerals.

These—viz. जोड़ा *joṛá*, ‘a pair,’ गंडा *ganḍá*, ‘a four,’—are the same as in High Hindí, except सैँकऽड़ा *sǎ̃k'ṛá*, ‘a hundred.’

CHAPTER III.

PRONOUNS.

§ 22. **The following tables show the declensional forms of the principal pronouns and pronominal forms.**

The declension of pronouns presents some important points of difference from that of nouns, which must be carefully noticed.

While nouns frequently remain unchanged before post-positions, pronouns, with few exceptions, change to some other form, called the *oblique* or *inflected base.*

The accusative singular of pronouns is, with one or two exceptions, never the same as the nominative. The only exceptions are रवाँ *rawā̃*, 'your Honour;' का *ká*, 'what?' केउ *kĕú*, 'anyone,' 'some one;' and कुच्छो *kuchchhŏ*, 'anything,' 'some thing.' In circumstances corresponding to those in which the accusative of a noun takes the nominative form, the accusative of a pronoun takes the oblique form without any post-position.

The genitive form of pronouns ending in र *r* is also to be noticed. The genitive forms in र *r* and रे *rĕ* are direct genitives, while those in रा *rá* are oblique. I have noted also in poetry a rare feminine genitive in रि: thus मोरि बिनती *mori bin'tí*, 'my petition.' As these feminine forms are very rare, I have not given them in the paradigms.

Pronouns have the same form, whether referring to masculine or feminine nouns. With the exception of the pronouns of the second person, they all want the vocative case.

§ 23. Pronouns of the First Person and of the Second Person Non-Honorific.

These pronouns have each two forms, a shorter and a longer.

हम *ham*, 'I.'

Singular.

	Shorter form.	*Longer form.*
Nom.	मैं *mẽ*.	हम *ham*.[1]
Acc.	मोरा[2] *morá* or मोरा के *morá ke*.	हमरा[2] *ham'rá* or हमरा के *ham'rá ke*.
Instr.	मोरा सेँ *morá sẽ*.	हमरा सेँ *ham'rá sẽ*.
Dat.	मोरा ला *morá lá*.	हमरा ला *ham'rá lá*.
Abl.	मोरा सेँ *morá sẽ*.	हमरा सेँ *ham'rá sẽ*.
Gen.	मोर or मोरे; मोरा[3], *mor* or *morĕ*; *morá*.[3]	हमार or हमरे; हमरा[3], *hamár* or *ham'rĕ*; *ham'rá*.[3]
Loc.	मोरा मेँ *morá mẽ*.	हमरा मेँ *ham'rá mẽ*.
Voc.	*Wanting*.	*Wanting*.

[1] In Sáran also हमे *hame*. In Western Bhojpúrí (see Introduction) the nominative is म *mãi* or मों *mõ*; हम *ham* or हमें *hamẽ*.

[2] The oblique base singular has a form मोरे *more*, हमरे *ham're*, meaning 'even me;" and another form मोरो *moro*, हमरो *ham'ro*, meaning 'me also.'

There is an old oblique base singular, मोहि *mõhi*, or (contracted) मो, which I have met in poetry. It is not, however, so far as I am aware, used nowadays in conversation. In Western Bhojpúrí the oblique bases are मो *mo*, मों *mõ*, मोरा *morá* or मोरे *more*, and हमरा *ham'rá* or हमरे *ham're*.

[3] मोर *mor* and मोरे *morĕ*, हमार *ham'ár* and हमरे *ham'rĕ*, are direct genitives; मोरा *morá* and हमरा *ham'rá* are oblique genitives. In Western Bhojpúrí the oblique genitives are मोरे *more*, हमरे *ham're*.

Plural.

	Shorter form.	*Longer form.*
Nom.	हमनीका[1] *hamaniká*.	हमरन[2] *ham'ran*.
Acc.	हमनी (के) *hamani* (*ke*).	हमरन (के) *ham'ran* (*ke*).
Instr.	हमनी सेँ *hamani sẽ*.	हमरन सेँ *ham'ran sẽ*.
Dat.	हमनी ला *hamani lá*.	हमरन ला *ham'ran lá*.
Abl.	हमनी सेँ *hamani sẽ*.	हमरन सेँ *ham'ran sẽ*.

[1] Or हमन *haman*, हमन्ह *hamanh*, हमन्हि *ham'ninh*, हमइन (-न्ह) *hamaïn* (*-nh*), or हम लोग *ham log*, which forms can all be used throughout the plural. In Western Bhojpúrí the forms are हम्मन *hamman*, हमहन *ham'han*, or हमने *hamane*.

[2] Or हमरन्ह *ham'ranh*, or (in North Muzaffarpúr) हमरहिन (-न्ह) *hamar'hin* (*-nh*), all of which can be used throughout the plural.

Gen.	हमनी के ; का,[1] *hamaní kĕ ; ká.*[1]	हम॰रन के ; का,[1] *ham'ran kĕ ; ká.*
Loc.	हमनी मेँ *hamaní mẽ.*	हम॰रन मेँ *ham'ran mẽ.*
Voc.	*Wanting.*	*Wanting.*

[1] के *kĕ* direct ; का *ká* oblique.

तोँ *tõ* or तूँ *tũ*, 'thou.'

Singular.

	Shorter form.	*Longer form.*
Nom.	तूँ or तेँ[1] *tũ* or *tẽ.*[1]	तूँ or तेँ[1] *tũ* or *tẽ.*[1]
Acc.	तोरा,[2] तोरा के *torá*[2] or *torá ke.*	तोह॰रा[2] or तोह॰रा के *tŏh'rá*[2] or *tŏh'rá ke.*
Instr.	तोरा सेँ *torá sẽ.*	तोह॰रा सेँ *tŏh'rá sẽ.*
Dat.	तोरा ला *torá lá.*	तोह॰रा ला *tŏh'ra lá.*
Abl.	तोरा सेँ *torá sẽ.*	तोह॰रा सेँ *tŏh'rá sẽ.*
Gen.	तोर or तोरे ; तोरा[3] *tor* or *torĕ ; torá.*[3]	तोहार *or* तोह॰रे ; तोह॰रा[3] *tŏhár* or *tŏh'rĕ ; tŏh'rá.*[3]
Loc.	तोरा मेँ *torá mẽ.*	तोह॰रा मेँ *tŏh'rá mẽ.*
Voc.	हे तूँ *he tũ* or हे तेँ *he tẽ.*	हे तोँ *he tõ* or हे तूँ *he tũ.*

[1] In Western Bhojpúrí the nominative is तैं *taĩ* or तुँह *tũh.*

[2] The oblique base singular has a form तोरे *tore,* तोह॰रे *tŏh're,* meaning 'even thee,' and another form तोरो *toro,* तोह॰रो *tŏh'ro,* meaning 'thee also.'

There is an old oblique base singular तोहि *tŏhi,* or (contracted) तो *to,* which I have met in poetry. It is not, however, so far as I am aware, used nowadays in conversation. In Western Bhojpúrí the oblique bases are तूँ. *tũh,* तो *to,* तोरा *torá* or तोरे *tore* and तुह॰रा *tuh'rá,* तुह॰रे *tuh're.*

[3] तोर *tor* and तोरे *torĕ,* तोहार *tŏhár* and तोह॰रे *tŏh'rĕ,* are direct genitives. तोरा *torá* and तोह॰रा *tŏh'rá* are oblique genitives. In Western Bhojpúrí the oblique genitives are तोरे *tore* and तुह॰रे *tuh're.*

Plural.

	Shorter form.	*Longer form.*
Nom.	तोहनीका[1] *tŏhaniká.*	तोह॰रन[2] *tŏh'ran.*
Acc.	तोहनी (के) *tŏhaní (ke).*	तोह॰रन (के) *tŏh'ran (ke).*

[1] Or तुन्हन *tunhan,* तुन्हन्ह *tunhanh,* तोह॰निन (-न्ह) *tŏh'nin (-nh).* or तूँ लोग *tũ log,* which forms can all be used throughout the plural. In Western Bhojpúrí the forms are तूँहन *tũhan* or तुहने *tuhane.*

[2] Or तोह॰रन्ह *tŏha'ranh,* तोरन (-न्ह) *toran (-nh),* or (in North Muzaffarpúr) तोहर॰हिन (-न्ह) *tŏhar'hin (-nh),* all of which can be used throughout the plural. In Western Bhojpúrí the form is तुह॰रन *tuh'ran.*

Instr.	तोहनी सें *tŏhaní sẽ.*	तोहन्रन सें *tŏhran sẽ.*
Dat.	तोहनी ला *tŏhaní lá.*	तोहन्रन ला *tŏh'ran lá.*
Abl.	तोहनी सें *tŏhaní sẽ.*	तोहन्रन सें *tŏh'ran sẽ.*
Gen.	तोहनी के; का,[1] *tŏhaní kĕ ; ká.*[1]	तोहन्रन के; का,[1] *tŏh'ran kĕ ; ká.*[1]
Loc.	तोहनी में *tŏhaní mẽ.*	तोहन्रनी में *tŏh'raní mẽ.*
Voc.	हे तूँ लोग *he tũ log.*	हे तूँ लोग *he tũ log.*

[1] के *kĕ* direct; का *ká* oblique.

§ 24. Pronoun of the Second Person Honorific.

रौवाँ *rauwã* or रवाँ *rawã*, or रौरा *raurá* or रउरा *raürá*, or अपन्ने *ap'nĕ* or अपन्नि *ap'ni.*

This pronoun is declined quite regularly according to the rules for the declension of nouns, except in the genitive singular, which is रौवाँ के, का, *rauwã kĕ, ká*, or राउर *ráur ;* also रौरे *raurĕ ;* (obl.) -रा *-rá ; or* रउरे *raürĕ ;* (obl.) -रा *-rá ;* also अपन्ने के, *ap'nĕ kĕ &c.* In Western Bhojpúrí the oblique genitive is रौरे *raure.* A direct fem., रउरि *raüri* is met in poetry.

The nominative plural is रौवन (-न्ह) *rauwan (-nh) or* रौरन (-न्ह) *rauran (-nh).* The vocative singular is ए रवाँ *raõ.*

Reflexive Pronoun.

अपन्ने *ap'nĕ*, 'self.'

Nom. sing. अपन्ने *ap'nĕ.*
Obl. sing. अपन्ना *ap'ná.*
Gen. sing. आपन *ápan*, अप्पन *appan*, or अपन्ने *ap'nĕ ;* (obl.)-ना *-ná.*
Nom. plur. अपन्नन (-न्ह) *ap'nan (-nh).*

The rest is quite regular.

In North Muzaffarpúr there is found a genitive plural आपुस के (का), *ápus kĕ (ká).* In Western Bhojpúrí the nominative is आप *áp*, आपु *ápu*, अपुए *apue*, अपन्ना *ap'ná*, or अपन्ने *ap'nĕ*, and the oblique form आपन *ápan*, अपन्ना *ap'ná*, or अपन्ने *ap'ne.*

§ 25. Demonstrative Pronouns.

These are (1) the proximate demonstrative ई *í*, 'this,' and (2) the remote demonstrative ऊ *ú*, 'that.'

These pronouns have each two declensions—a *non-honorific*, when special respect is not intended; and an *honorific*, when special respect is intended. The honorific declension is really an old plural.

Like the personal pronouns, they have each two forms for each declension, a shorter and a longer.

ई *í*, 'this.'

NON-HONORIFIC.

Singular.

	Shorter form.	*Longer form.*
Nom.	ई *í*, or emphatic ईहे *íhĕ*.	ई *í*,[1] or emphatic ईहे *íhĕ*.
Acc.	एह[1] (के) *ĕh*[1] (*ke*).	एकरा (के) *ĕk'rá* (*ke*).
Instr.	एह सें *ĕh sẽ*.	एकरा सें *ĕk'rá sẽ*.
Dat.	एह ला *ĕh lá*.	एकरा ला *ĕk'rá lá*.
Abl.	एह सें *ĕh sẽ*.	एकरा सें *ĕk'rá sẽ*.
Gen.	एह के; का, *&c.*, *ĕh kĕ; ká, &c.*	एकर *ekar*, एकरे; -रा, *ĕk'rĕ; -rá.*
Loc.	एह में, *ĕh mẽ*.	एकरा में *ĕk'rá mẽ*.

[1] Or एहि *ĕhi* or ए *e*, and so throughout the singular.

Plural.

Nom.	इन्ह सभका or इन्हका *inh*[1] *sabh'ká* or *inh'ká*.	एकरन *ĕk'ran*.[2]
Acc.	इन्ह (के) *inh* (*ke*).	एकरन (के) *ĕk'ran* (*ke*).
Instr.	इन्ह सें *inh sẽ*.	एकरन सें *ĕk'ran sẽ*.
Dat.	इन्ह ला *inh lá*.	एकरन ला *ĕk'ran lá*.
Abl.	इन्ह सें *inh sẽ*.	एकरन सें *ĕk'ran sẽ*.
Gen.	इन्ह के; का, *&c.*, *inh kĕ; ká, &c.*	एकरन के; का, *&c.*, *ĕk'ran kĕ; ká, &c.*
Loc.	इन्ह में *inh mẽ*.	एकरन में, *ĕk'ran mẽ*.

[1] Or इन्हन (न्ह) *inhan* (*nh*) or इन्हनी *inh'ní*, and so throughout the plural.
[2] Or एकनी *ĕk'ní*, and so throughout the plural.

HONORIFIC.

Singular.

	Shorter form.	*Longer form.*
Nom.	इहाँ *ihắ.*	इहाँ *ihắ.*
Acc.	ईहाँ[1] (के) *ihắ*[1] (*ke*).	इन्ह॰का (के) *inh'ká* (*ke*).
Instr.	इहाँ सेँ *ihắ sẽ.*	इन्ह॰का सेँ *inh'ká sẽ.*
Dat.	इहाँ ला *ihắ lá.*	इन्ह॰का ला *inh'ká lá.*
Abl.	इहाँ सेँ *ihắ sẽ.*	इन्ह॰का सेँ *inh'ká sẽ.*
Gen.	इहाँ के ; का, *&c., ihắ kĕ ; ká, &c.*	इन्ह॰कर (-करे ; -करा), *inh'kar,* (*-karĕ ; -kará.*)
Loc.	इहाँ मेँ *ihắ mẽ.*	इन्ह॰का मेँ *inh'ká mẽ.*

[1] Or इन (-न्ह) *in* (*-nh*), and so throughout the singular in the oblique cases.

Plural.

Nom.	इहाँ[1] सभ॰का or इहाँका *ihắ*[1]*sabh'ká* or *ihắká.*	*Wanting.*
Acc.	इहाँ सभ (के) *ihắ sabh* (*ke*).	
Instr.	इहाँ सभ सेँ *ihắ sabh sẽ.*	
Dat.	इहाँ सभ ला *ihắ sabh lá.*	
Abl.	इहाँ सभ सेँ *ihắ sabh sẽ.*	
Gen.	इहाँ सभ के ; का *ihắ sabh kĕ ; ká.*	
Loc.	इहाँ सभ मेँ *ihắ sabh mẽ.*	

[1] Or इहन *ihan,* and so throughout the plural.

The word एथी *ěthí* is used to signify 'this' when the name of a thing cannot be readily remembered,—something like the English 'what do you call it.'

In Sáran and Western Bhojpúrí the words एह *ěh,* एक॰रा *ěk'rá,* and एकर *ekar,* are often spelt ह *he,* हेक॰रा *hĕk'rá,* and हेकर *hekar* respectively. The nominative singular is frequently written हइ *haí.*

In North Muzaffarpúr a variation of the oblique plural of the longer form non-honorific is एकर॰हिन *ěkar'hin.*

The syllable का *ká* can be added to any form of the nominative plural.

In Western Bhojpúrí oblique forms ending in रा *rá* are written with रे *re:* thus एकरे *ĕk're* इन्हकरे *inh'kare,* instead of एकरा *ĕk'rá,* इन्हकरा *inh'kará.* Instead of इन्ह *inh,* इन्हका *inh'ká, &c.,* it often has हिन्ह *hinh,* हिन्हका *hinh'ká, &c.* It also has a non-honorific form इत्थू *itthú* or इथुआ *ithuá,* which is declined regularly like a substantive,—plural, इथुअन *ithuan.* This form refers only to things, and not to persons, and is sometimes spelt with an initial ह *h:* thus हित्थू *hitthú,* हिथुआ *hithuá,* हिथुअन *hithuan.*

ऊ *u,* 'that.'

The close analogy between the declension of this pronoun and that of ई *í,* 'this,' will be manifest from the following paradigm:—

NON-HONORIFIC.

Singular.

	Shorter form.	*Longer form.*
Nom.	ऊ or ओ *ú* or *o.*	ऊ or ओ *ú* or *o.*
Acc.	ओह[1] (के) *ŏh*[1] *(ke).*	ओकरा (के) *ŏk'rá (ke).*
Instr.	ओह सेँ *ŏh sẽ.*	ओकरा सेँ *ŏk'rá sẽ.*
Dat.	ओह ला *ŏh lá.*	ओकरा ला *ŏk'rá lá.*
Abl.	ओह सेँ *ŏh sẽ.*	ओकरा सेँ *ŏk'rá sẽ.*
Gen.	ओह के ; का, *&c., ŏh kĕ ; ká, &c.*	ओकर *okar,* ओकरे ; - रा, *ŏk'rĕ ; -rá.*
Loc.	ओह मेँ *ŏh mẽ.*	ओकरा मेँ *ŏk'rá mẽ.*

[1] Or ओहि *ŏhi* or ओ *o,* and so throughout the singular.

Plural.

Nom.	उन्ह[1] सभ का or उन्ह का *unh*[1] *sabh ká* or *unh'ká.*	ओकरन *ŏk'ran.*[2]
Acc.	उन्ह (के) *unh (ke).*	ओकरन (के) *ŏk'ran (ke).*
Instr.	उन्ह सेँ *unh sẽ.*	ओकरन सेँ *ŏk'ran sẽ.*

[1] Or उन्हन (-न्ह) *unhan (-nh)* or उन्हनी *unh'ní,* and so throughout the plural.
[2] Or ओकनी *ŏk'ní,* and so throughout the plural.

Dat.	उन्ह ला *unh lá.*	ओक॰रन ला *ŏk'ran lá.*
Abl.	उन्ह सेँ *unh sê.*	ओक॰रन सेँ *ŏk'ran sẽ.*
Gen.	उन्ह के ; का, *&c., unh kĕ ; ká, &c.*	ओक॰रन के ; का *ŏk'ran kĕ ; ká.*
Loc.	उन्ह म *unh mẽ.*	ओक॰रन मेँ *ŏk'ran mẽ.*

HONORIFIC.

Singular.

	Shorter form.	*Longer form.*
Nom.	उहाँ *uhā̃.*	उन्हाँ *uhā̃.*
Acc.	उहाँ[1] (के) *uhā̃*[1] (*ke*).	उन्ह॰का (के) *unh'ká* (*ke*).
Instr.	उहाँ सेँ *uhā̃ sẽ.*	उन्ह॰का सेँ *unh'ká sẽ.*
Dat.	उहाँ ला *uhā̃ lá.*	उन्ह॰का ला *unh'ká lá.*
Abl.	उहाँ सेँ *uhā̃ sẽ.*	उन्ह॰का सेँ *unh'ká sẽ.*
Gen.	उहाँ के ; का, *uhā̃ kĕ ; ká.*	उन्ह॰कर (-करे ; -करा) *unh'kar* (*-karĕ ; -kará*).
Loc.	उहाँ मेँ *uhā̃ mẽ.*	उन्ह॰का मेँ *unh'ká mẽ.*

[1] Or उन (-न्ह) *un* (*-nh*), and so throughout the singular in the oblique cases.

Plural.

Nom.	उहाँ[1] सभ॰का or उहाँका *uhā̃ sabh'ká* or *uhā̃ká.*	*Wanting.*
Acc.	उहाँ सभ (के) *uhā̃ sabh* (*kĕ*).	
Instr.	उहाँ सभ सेँ *uhā̃ sabh sẽ.*	
Dat.	उहाँ सभ ला *uhā̃ sabh lá.*	
Abl.	उहाँ सभ सेँ *uhā̃ sabh sẽ.*	
Gen.	उहाँ सभ के ; का, *uhā̃ sabh kẽ ; ká.*	
Loc.	उहाँ सभ मेँ *uhā̃ sabh mẽ.*	

[1] Or उहन *uhan*, and so throughout the plural.

Other forms of the nominative singular current in Sáran are हउ *haú*, हेउ *hĕú*, हउए *haüe*, हेउहे *hĕuhe*, and ऊहे *úhe*.

In Western Bhojpúrí the words ओह *ŏh*, ओक॰रा *ŏk'rá*, and ओकर *okar*, are often spelt हो *ho*, होक॰रे *hŏk're*, and होकर *hokar*. The nominative singular is frequently written हउ *haú*.

In North Muzaffarpúr a variation of the oblique plural of the longer form non-honorific is ओकर॰हिन ŏkar'hin. The syllable का ká can be added to any form of the nominative plural.

In Western Bhojpúrí oblique forms ending in रा rá are written with रे re: thus ओक॰रे ŏk're, उन्ह॰करे unh'kare, instead of ओक॰रा ŏk'rá, उन्ह॰करा unh'kará. Instead of उन्ह unh, उन्ह॰का unh'ká, &c., it often has हुन्ह hunh, हुन्ह॰का hunh'ká, &c. It also has a non-honorific form ओत्थु ŏtthú or ओथुआ ŏthúá, which is declined regularly like a substantive,—plural ओथुअन ŏthuan. This form refers only to things, and not to persons, and is sometimes spelt with an initial ह h: thus होत्थु hŏtthú, होथुआ hŏthuá, होथुअन hŏthuan.

Note.—In the above two demonstrative pronouns the shorter form may be used either adjectivally or substantivally, but the longer form can only be used as a substantive, and never as an adjective.

§ 26. Correlative Pronouns.

These are (1) the relative pronoun जे je, 'who;' (2) the correlative pronoun से se, 'that;' and (3) the interrogative pronoun के ke, 'who?'

The close analogy between their forms will best be shown by printing them in proximity to each other. Like the personal and demonstrative pronouns, they have each a non-honorific and an honorific declension, each of which has a shorter and a longer form.

It is not necessary to give their declension in full, as, with the exception noted below, it is exactly on the same lines as that of the demonstrative pronouns. I shall therefore give only the nominative, genitive, and general oblique forms of the non-honorific declension for each number. They have no honorific short form corresponding to इहाँ ihā̃ or उहाँ uhā̃. Taking जे je as an example, its honorific nominative singular is जिन्ह jinh or जिन jin, its oblique shorter form is जिन्ह jinh or जिन jin, and its oblique longer form जिन्ह॰का jinh'ká. The honorific forms of the other correlative pronouns are formed exactly similarly; and as, like the honorific forms of ई í and ऊ ú,

they are based on the shorter forms of the non-honorific plural, and can easily be formed by analogy therefrom, I shall not give them here, but shall confine myself to the non-honorific forms.

In Western Bhojpúrí, as usual, oblique forms ending in रा *rá* are spelt with रे *re :* thus जेकऽरे *jĕk're*, तेकऽरे *tĕk're*, केकऽरे *kĕk're*, *&c.*, instead of जेकऽरा *jĕk'rá*, तेकऽरा *tĕk'rá*, केकऽरा *kĕk'rá*, *&c.* In the shorter forms singular it has an optional neuter oblique form जाहे *jáhĕ*, ताहे *táhĕ*, or काहे *káhĕ*, used for things only; and in the longer form it has also an oblique form जौने *jaune*, instead of जौना *jauná*, with a plural जौनन *jaunan*, जौन्हन *jaunhan*, जौनऽने *jăun'ne*, or जौन्हऽने *jăunh'ne*. Corresponding to इत्थू *itthú*, ओत्थू *ŏtthú*, *&c.*, there are neuter forms जित्थू *jitthú* or जिथुआ *jithuá*,—plural जिथुअन *jithuan ;* तित्थू *titthú* or सित्थू *sitthú*, or तिथुआ *tithuá* or सिथुआ *sithuá*,—plural तिथुअन *tithuan* or सिथुअन *sithuan ;* and कित्थू *kitthú* or किथुआ *kithuá*,—plural किथुअन *kithuan*, all of which refer to things only, and not to persons.

The Non-Honorific Correlative Pronouns.

Relative.

जे *je*, 'who.'

Singular.

	Shorter form.	*Longer form.*
Nom.	जे *je.*	जवन *jawan* or जौन *jaun.*
Gen.	जेह[1] के ; का, &c., *jĕh*[1] *kĕ ; ká, &c.*	जेकर *jekar* or जेकरे ; -रा,[1] *jĕk'rĕ ; -rá.*
Obl.	जेह, *jĕh.*	जेकरा *jĕk'rá* or जौना *jauná.*

[1] Or जेहि *jĕhi* or जे *je,* and so throughout the singular.

Plural.

Nom.	जे[1] *je.*[1]	जवन[2] *jawan*[2] or जौन *jaun.*
Gen.	जिन्ह[1] के ; का, &c., *jinh*[1] *kĕ ; ká, &c.*	जेकरन[2] के ; का, *jĕk'ran*[2] *kĕ ; ká.*
Obl.	जिन्ह[1] *jinh.*[1]	जेकरन[2] *jĕk'ran.*[2]

[1] Or जिन्हन (-न्ह) *jinhan* (-*nh*) or जिन्हनी *jinh'ní,* and so throughout the plural.

[2] Or जेकनी *jĕk'ní* or जिन्हकरा (का) *jinh'kará* (*ká*), and so throughout all the cases of the plural, का *ká* being omitted in the oblique cases. In North Muzaffarpúr there is a variation, जौनन (-न्ह) *jaunan* (-*nh*) or जेकरहिन *jĕkar'hin,* in the oblique plural.

Correlative.

से *se*, 'that.'

Singular.

	Shorter form.	*Longer form.*
Nom.	से *se* or ते *te.*	तवन *tawan* or तौन *taun.*
Gen.	तेह[1] के ; का, &c., *tĕh*[1] *kĕ ; ká, &c.*	तेकर *tekar,* तेकरे ; -रा, *tĕk'rĕ ; -rá.*
Obl.	तेह *tĕh.*	तेकरा *tĕk'rá* or तौना *tauná.*

[1] Or तेहि *tĕhi* or ते *te,* and so throughout the singular.

Plural.

	Shorter form.	Longer form.
Nom.	से[1] *se.*	तवन[2] *tawan*[2] or तौन *taun.*
Gen.	तिन्ह[1] के; का, &c., *tinh*[1] *kĕ; ká, &c.*	तेक॰रन[2] के; का, *tĕk'ran kĕ; ká.*
Obl.	तिन्ह[1] *tinh.*[1]	तेक॰रन[2] *tĕk'ran.*[2]

[1] Or तिन्हन (-न्ह) *tinhan* (-*nh*) or तिन्ह॰नी *tinh'ní*, and so throughout the plural.

[2] Or तेक॰नी *tĕk'ní* or तिन्ह॰करा (का) *tinh'kará* (*ká*), and so throughout all the cases of the plural, का *ká* being omitted in the oblique cases. In North Muzaffarpúr there is a variation, तौनन(-न्ह) *taunan* (-*nh*) or तेकर॰हिन *tĕkar'hin*, in the oblique plural.

Interrogative.

के *ke*, 'who?'

Singular.

	Shorter form.	Longer form.
Nom.	के *ke.*	कवन *kawan* or कौन *kaun.*
Gen.	केह[1] के; का, *kĕh*[1] *kĕ; ká.*	केकर *kekar*, केक॰रे; -रा, *kĕk'rĕ; -rá.*
Obl.	केह *kĕh.*	केक॰रा *kĕk'rá* or कौना *kauná.*

[1] Or केहि *kĕhi* or के *ke*, and so throughout the singular.

Plural.

	Shorter form.	Longer form.
Nom.	के[1] *ke.*[1]	कवन[2] *kawan*[2] or कौन *kaun.*
Gen.	किन्ह[1] के; का &c., *kinh*[1] *kĕ; ká, &c.*	केक॰रन[2] के; का, *kĕk'ran*[2] *kĕ; ká.*
Obl.	किन्ह[1] *kinh.*[1]	केक॰रन[2] *kĕk'ran.*[2]

[1] Or किन्हन (-न्ह) *kinhan* (-*nh*) or किन्ह॰नी *kinh'ní*, and so throughout the plural.

[2] Or केक॰नी *kĕk'ní* or किन्ह॰करा (का) *kinh'kará* (*ká*), and so throughout all cases of the plural, का *ká* being omitted in the oblique cases. In North Muzaffarpúr there is a variation, कौनन (-न्ह) *kaunan* (-*nh*) or केकर॰हिन *kĕkar'hin*, in the oblique plural.

NOTE.—In the above correlative pronouns the shorter form may be used either adjectivally or substantivally, but the longer form can only be used as substantive, and never as an adjective. The shorter forms जेह *jĕh*, तेह *tĕh*, and केह *kĕh*, are often written in poetry जाहि *jáhi*, ताहि *táhi*, and काहि *káhi* respectively. It should be noted that although the *á* in these three words is written long, it is invariably scanned as if it were short in poetry.

The syllable का *ká* can be added to any form of the nominative plural.

§ 27. Interrogative Pronoun.

SUBSTANTIVAL.

का *ká*, 'what?'

This pronoun is really a neuter form of के *ke*, and can only refer to inanimate things. It can only be used as a substantive. Its plural is the same as that of के *ke*.

Singular.

Nom. का *ká*. Also in Western Bhojpúrí कित्थू *kitthú* or किथुआ *kithuá*.

Obl. का *ká*, काहे *káhĕ*, or केथी *kĕthí*. Also in Western Bhojpúrí कित्थू *kitthú* or किथुआ *kithuá*.

Gen. का के, का, *ká kĕ, ká*, काहे के, का, *káhĕ kĕ, ká*, or केथी के, का, *kĕthí kĕ, ká*, &c. It has a common form of the instrumental केथिऐं *kĕthiẽ*, meaning, 'why?' 'how?' A North Muzaffarpúr variety of the oblique form is कथी *kathí*.

§ 28. Indefinite Pronoun.

केऊ *kĕú*, 'anyone,' 'some one.'

When used as an adjective, this pronoun takes also the form कौनो *kauno*. It has a variety of forms, viz.—

Direct: केऊ *kĕú*, केऊ *keú*, केहू *kĕhú*, or कौनो *kauno*.

Oblique: केऊ *kĕú*, केहू *kĕhú*, कौनो *kauno*, केकर्‌रो *kĕk'rŏ*, केथियो *kĕthiyŏ*, or कथियो *kathiyŏ*.

It is regularly declined in the singular except in the genitive, which is केकर्‌रो *kĕk'rŏ* (dir. and obl.)

It is not used in the plural.

§ 29. The indefinite pronoun कछु *kachhu*, कुच्छो *kuchchhŏ*, or कुछुवो *kuchhuwŏ*, or कुछुओ *kuchhuŏ*, or (in Sáran) किछु *kichhu*, 'anything,' 'something,' is declined regularly like a substantive: thus कुच्छो के *kuchchhŏ ke*, कुच्छो सें *kuchchhŏ sẽ*, &c.

A North Muzaffarpúr variety is किछिओ *kichhiŏ*. A Western Bhojpúri variety is किछ *kichh* or किछउ *kichhaú*.

§ 30. The indefinite pronoun सभ *sabh* or सब *sab*, 'all,' 'every one,' is declined regularly like a substantive. It is usually written सभ *sabh*. When plurality is to be emphasised, it has an oblique plural form सभन *sabhan*: thus सभ के *sabh kĕ*, 'of all,' *taken as a whole*; but सभन के *sabhan kĕ*, 'of all,' *taken severally*.

§ 31. The indefinite pronouns जेकेहू *jekĕhú*, 'whoever,' and जेकुच्छो *jekuchchhŏ*, 'whatever,' are compounds, and are declined regularly like their component parts: thus acc. sing. जेह केकरो के *jĕh kĕk'rŏ ke*, जेह कुच्छो के *jĕh kuchchhŏ kĕ*; instr. जेह केकरो सँ *jĕh kĕk'rŏ sẽ*, &c.

The indefinite pronominal adjective कइक *kaïk* means 'many,' 'several.' It is also used as an interrogative, meaning 'how many?'

§ 32. Derivative Pronominal Forms.

The following table gives the more usual pronominal adjectives and adverbs in a succinct form.

		Pronoun.	Manner.	
			Pron. Adj.	Pron. Adv.
Demonstrative ...	Proximate ...	ई *í*, 'this' ...	अइसन *aïsan*, 'of this kind.'	अइसँ *aïsẽ*, 'thus.'
	Remote ...	ऊ *ú*, 'that' ...	वइसन *waïsan*, 'of that kind.'	वइसँ *waïsẽ*, 'in that way.'
Relative		जे *je*, 'who' ...	जइसन *jaïsan*, 'of what kind.'	जइस *jaïsẽ*, 'how.'
Correlative		से *se*, 'that' ...	तइसन *taïsan*, 'of that kind.'	तइसँ *taïsẽ*, 'so.'
Interrogative		के *ke*, 'who?'...	कइसन *kaïsan*, 'of what kind?'	कइसँ *kaïsẽ*, 'how.'

Pron. adj. of Quantity.	Pron. adv. of Time.	Pron. adv. of Place.	Pron. adv. of Direction.
अतेक *atĕk*, हतेक *hatĕk*, अत॰हत *at'hat*, हत॰हत *hat'hat*, अतिनाँ *atinã*, or हतिनाँ *hatinã*, 'this much.'	एह॰बेरा *ĕh'bĕrá*, or एह॰जून *ĕh'jún*, 'now.'	इँह॰वाँ *ĩh'wã*, एहिजा *ĕhijá*, or एठेन *eṭhĕn*, 'here.' *Also Sáran* हियाँ *hiyã*.	एने *enĕ*, हेने *henĕ*, or एहर *ehar*, 'hither.'
ओतेक *ŏtĕk*, होतेक *hŏtĕk*, ओत॰हत *ŏt'hat*, होत॰हत *hŏt'hat*, ओतिनाँ *ŏtinã*, or होतिनाँ *hŏtinã*, 'that much.'	ओह॰बेरा *ŏh'bĕrá*, ओह॰जून *ŏh'jún*, 'then.'	उँह॰वाँ *ũh'wã*, ओहिजा *ŏhijá*, or ओठेन *oṭhĕn*, 'there.' *Also Sáran* हुआँ *huã*.	ओने *onĕ*, होने *honĕ*, or ओहर *ohar*, 'thither.'
जतेक *jatĕk*, जत॰हत *jat'hat*, or जतिनाँ *jatinã*, 'how much.'	जेह॰बेरा *jĕh'bĕrá*, or जेह॰जून *jĕh'jún*, 'when.'	जँह॰वाँ *jãh'wã*, जेहिजा *jĕhijá*, or जेठेन *jeṭhĕn* 'where.'	जेने *jenĕ* or जेहर *jehar*, 'whither.'
ततेक *tatĕk*, तत॰हत *tat'hat*, or ततिनाँ *tatinã*, 'so much.'	तेह॰बेरा *tĕh'bĕrá*, or तेह॰जून *tĕh'jún*, 'then.'	तँह॰वाँ *tãh'wã*, तेहिजा *tĕhijá*, or तेठेन *teṭhĕn*, 'there.'	तेने *tenĕ* or तेहर *tehar*, 'thither.'
कतेक *katĕk*, कत॰हत *kat'hat*, or कतिनाँ *katinã*, 'how much ?'	केह॰बेरा *kĕh'bĕrá*, or केह॰जून *kĕh'jún*, 'when ?'	कँह॰वाँ *kãh'wã*, केहिजा *kĕhijá*, or केठेन *keṭhĕn*, 'where ?	केने *kenĕ* or केहर *kehar*, 'whither ?'

§ 33. Adjectival Pronouns.

The following sentences are designed to show the use of the various pronouns, both adjectivally and substantivally. Note that the forms जौन *jaun*, तौन *taun*, and कौन *kaun* are only used as adjectives. This includes their variations in spelling, such as जवन *jawan*, *&c.*, and their oblique forms जौना *jauná*, *&c.*

(1) जे आइल रहे, से गइल, *je áil rahe, se gaïl:* 'he who had come, went.'

(2) जे जन आइल रहे, से जन गइल, *je jan áil rahe, se jan gaïl:* 'the man who had come, went.'

(3) जेकर खेत, तेकर धान, *jekar khet, tekar dhán:* 'he who owns the field, owns the paddy.'

(4) जे जन के खेत, ते जन के धान, *je jan kĕ khet, te jan kĕ dhán:* 'the man who owns the field, owns the paddy.'

(5) के रहे *ke rahe?* 'who was it?'

(6) ऊ कौन जात हउ *ú kaun ját ha?* 'what caste is he?'

(7) केकर घोड़ा हउ *kekar ghoṛá ha?* 'whose is the horse?'

(8) कौना जन के घोड़ा हउ *kauná jan kĕ ghoṛá ha?* 'to what man does the horse belong?'

(9) का हउ, *ká ha?* 'what is it?'

(10) कौन फेड़ (or पेड़) हउ *kaun pheṛ* (or *peṛ*) *ha?* 'what tree is it?'

(11) केथी मेँ पानी ले अइलउ हउ *kĕthí mẽ pání le aïla ha?* 'in what have you brought the water?'

(12) कौना लोटा मेँ पानी ले अइलउ हउ *kauná loṭá mẽ pání le aïla ha?* 'in what *loṭa* have you brought the water?'

(13) केहू नाहीँ आइल *kĕhú náhí áïl,* 'no one came.'

(14) कौनो लड़िका नाहीँ आइल *kauno laṛiká náhí áïl,* 'no boy came.'

(15) ओ गाँव मेँ केकऽरो कुछुवो नइखे *o gãw mẽ kĕk'rŏ kuchhuwŏ naïkhe,* 'in that village no one has anything.'

(16) ओ गाँव का कौनो बनियाँ सँ कुछुवो नाँ मिली *o gẫw ká kauno baniyẫ sẽ kuchhuwŏ nẫ milī*, 'in that village nothing will be got from any shopkeeper.'

(17) ऊ बीरो के केथियो मँ धरे के* होई *ú bīro ke kĕthiyŏ mē dharĕ ke* hoī*, 'it will be (necessary) to put that medicine into something.'

(18) कइक अदिमी अइलन *kaïk adimī aïlan*, 'several men came.'

§ 34. The Pronominal Oblique Genitive.

The following are examples of pronominal genitives which end in र *r* or न *n*, and which have an oblique form ending in रा *rá* or ना *ná*. These oblique forms occur for all pronominal genitives ending in र *r*, and are used with nouns in any form except that of the nominative singular or plural:—

Direct Genitive.	Meaning.	Oblique form
मोर *mor*.	'My.'	मोरा *morá*.
हमार *hamár*.	'My.'	हम॰रा *ham'rá*.
तोर *tor*.	'Thy.'	तोरा *torá*.
तोहार *tohár*.	'Thy.'	तोह॰रा *tŏh'rá*.
आपन *ápan*.	'Own.'	अप॰ना *ap'ná*.
एकर *ekar*.	'Of this.'	एक॰रा *ĕk'rá*.
ओकर *okar*.	'Of that,' 'his.'	ओक॰रा *ŏk'rá*.
जेकर *jekar*.	'Whose.'	जेक॰रा *jĕk'rá*.
तेकर *tekar*.	'His.'	तेक॰रा *tĕk'rá*.
केकर *kekar*.	'Whose?'	केक॰रा *kĕk'rá*.

* Dative of the verbal noun.

In Western Bhojpúrí all the above oblique forms end in ए *e;* thus मोरे *more,* हमरे *ham're, &c.,* with a feminine in ई *í:* thus मोरी *morí,* हमरी *ham'rí.*

The following examples will show the use of the genitive in—(*a*) its direct form, (*b*) its oblique form.

a.—GENITIVES AGREEING WITH NOUNS IN THE NOMINATIVE FORM, *i.e.* DIRECT GENITIVES.

ओकर मेहर सुन्दर बा *okar mehar sundar bá,* 'his wife is beautiful.'

केकर बेटा हऽ *kekar beṭá ha?* 'whose son is he?'

हमार काम बिगड़ी *hamár kám big'ṛi,* 'my profession will be ruined.'

ओकर रोअल सुन के *okar roal sun kĕ,* 'on hearing her lamentations.'

ओकर अकरार लिखऽ *okar ak'rár likha,* 'write a bond to that effect (*lit.* of that).

आपन रुपैया पइसा उड़ा के, भिखार हो गइले *ápan rupaiyá païsá uṛá kĕ bhikhár ho gaïle,* 'having wasted his substance he became poor.'

The following is Western Bhojpúrí:—ई घर मोर बा *í ghar mor bá,* 'this house is mine.'

b.—GENITIVES AGREEING WITH NOUNS NOT IN THE NOMINATIVE FORM, *i.e.* OBLIQUE GENITIVES.

ऊ ओकरा फुलवारी में आइल *ú ŏk'rá phul'wárí mẽ áil,* 'he came into *his* (some one else's) garden.'

हमरा सिरकी में *ham'rá sir'kí mẽ,* 'in my hovel.'

तोहरा घर में *tŏh'rá ghar mẽ,* 'in your house.'

तोहरा हाथ से *tŏh'rá háth sẽ,* 'from thy hand.'

हमार दुआर ओकरा दुआर सें बाँस भर पर बा *hamár duár ŏk'rá duár sẽ bẫs bhar par bá,* 'my doorway is a rod distance from his.'

गिरहस्त अपना मन में कहलस *gir'hast ap'ná man mẽ kah'las,* 'the husbandman said in his heart.'

The following is Western Bhojpúrí :—

मोरे घर कै भीत *more ghar kaĭ bhit*, 'the wall of my house.'

मोरी बेटिया कै बिआह *mori bĕṭiyá kaĭ biáh*, 'the wedding of my little daughter.'

Sometimes, by the vulgar, the direct form is used instead of the oblique, but the oblique form is never used instead of the direct. Idiomatically these oblique forms are used to signify possession: thus, मोरा (*i.e.* मोरा पास) घोड़ा हौ? हाँ, मोरा (*i e.* मोरा पास) बा *morá* (i.e. *morá pás*) *ghoṛá hau? hā́, morá* (i.e. *morá pás*) *bá*, 'have I a horse?—Yes, I have;' or, literally, 'is there a horse to me?—Yes, there is to me.'

DIVISION II.

CONJUGATION.

CHAPTER IV.

VERBS.

§ 35. It must be noted with respect to the following paradigms that colloquially the plural is commonly used in the place of the singular: thus तौँ बाडठ *tō báṭa*, 'thou art,' is commonly used instead of तैँ बाटस *tē báṭas,* which is the more correct form.

Note also that there is great laxity colloquially in regard to gender. The forms given for the feminine are only those which are specially confined to that gender; but instead of these, the masculine forms are often used colloquially. In the following paradigms when the masculine and feminine forms coincide, the latter are not given.

§ 36. To form a non-honorific plural the word सठ *sa* is attached to the ordinary plural. In one tense, the present conjunctive, it may be attached to the singular with the the same effect.

Besides the personal forms given, each tense has a special honorific form common to the second and third person in both numbers, which will in each instance be noted.

With regard to the shortening of antepenultimate vowels, see General Introduction, § 36.

§ 37. Conjugational System.

The conjugation of the verb √ देख *dekh*, 'see,' being given in full, it is not necessary to give here the details of conjugation at length.

§ 38. There are three moods—the Indicative, Conjunctive, and Imperative. These may again be divided into *simple tenses*—formed from the root direct, and *periphrastic tenses*—formed with the aid of auxiliary verbs added to the present or past participle, or to the conjugated preterite indicative.

§ 39. The *simple tenses* are as follows :—

INDICATIVE.	CONJUNCTIVE.	IMPERATIVE.
Present.	Present.	Present.
Preterite.	Preterite.	
Future.		

Of these, the present imperative is always the same as the present conjunctive.

§ 40. The *periphrastic tenses* are as follows :—

a) From the present participle, direct form—

Indicative—

Definite present	with auxiliary	present.
Imperfect	,,	preterite.
Durative future	,,	future.

Conjunctive—

Future	with auxiliary	present conjunctive.
Durative present	,,	preterite ,,

b) From the past participle : direct form in the neuter verb, oblique form in the active verb—

Indicative—

Future exact with auxiliary future.

Conjunctive—

Future with auxiliary present conjunctive.
Preterite „ preterite.

c) From the preterite indicative—

Indicative—

Perfect with auxiliary present.
Pluperfec „ preterite.

Concerning the use of the auxiliary in tenses formed from the past participle, see General Introduction, p. 13, cl. (4).

§ 41. The Simple Tenses.

The personal terminations are nearly the same for all tenses. They are added to a tense-stem, the formation of which will be described afterwards. They are exactly the same for the present conjunctive, the preterite indicative, and the preterite conjunctive.

The terminations of these three tenses are given in the following table. It will be observed that there are sometimes two or more forms of terminations for each person. They are all used with nearly equal frequency. They should be carefully committed to memory.

It must be noted that the termination अह *ah* or अ *a* of the 2nd plural masculine is pronounced with a peculiar drawl, something like the English word 'awe.' Thus, देखऽ *dekh'*'awe.' So also is pronounced the penultimate अ *a* of the present indicative: thus देखलौं *dekhalō*, 'I see,' pronounced *dekh'*awe'*lō*; देखलऽ *dekhala*, 'you see,' pronounced *dekh'*awe'*l'*awe.' Similarly is pronounced the √ हव *haw*, 'be.'

Table showing the Personal Terminations of the Present Conjunctive, the Preterite Indicative, and the Preterite Conjunctive.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	ओँ ô.*	यूँ yũ.*	ईँ ĩ.	यूँ yũ.*
2nd	ए e. अस as, ऍस ĕs.†	ई í. ‡ इस is.	अह ah, अ a.	उ ú.
3rd	ए e. अस as.	असि asi.	अन an, ऍन ĕn.† ऐँ aĩ.‡	इन in.

* These terminations are rarely used at the present day, the plural masculine being used instead. They are, however, met with in poetry.

† These terminations ऍस ĕs and ऍन ĕn are peculiar to Sáran.

‡ This termination is peculiar to Western Bhojpúrí.

§ 42. These terminations are added to various tense-stems, and it is by these tense-stems that the tenses are distinguished. The formation of each tense-stem will be given separately under the heading of each tense, and the conjugation of each tense will now be described in the order in which they will subsequently be given in the conjugation of the model verb √देख *dekh*, 'see.'

§ 43 (a). The Present Indicative.

This tense is peculiar to Bhojpúrí, and its conjugation is formed by adding the following terminations to the root.

Terminations of the Present Indicative.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	अलौँ *alõ.*†*	अल्यूँ *alyũ.**	ईला *ílá*‡ or इले *íle.*	अल्यूँ *alyũ.**
2nd	अले *ale.*	अलिसि *alisi.*	अलह *alah* or अलऽ *ala*, एलह *ĕlah* or एलऽ *ĕla.*	अलू *alú.*
3rd	अला *alá.* एला *ĕlá.*	अलि *ali.*	अले *ale* or अलन *alan*, एले *ĕle* or एनल *ĕlan.*‡	अली *alí*, अलिन *alin.*

* These terminations are rarely used at the present day, the plural masculine being used instead. They are, however, met with in poetry.

† Throughout, in Western Bhojpúrí, the terminations may be ऐलौँ *ăilõ*, ऐले *ăile*, ऐला *ăilá*, *&c.*, instead of अलौँ *alõ*, अले *ale*, अला *alá*, *&c.*

‡ In Western Bhojpúrí also ईलाँ *ílã* or ऐलैँ *ăilãi* respectively.

Concerning the pronunciation of these terminations, see § 41.

§ 43 (b). The Preterite Indicative.

The stem of this tense is formed by adding अल *al* to the root. To this the terminations in § 41 are added. Thus √ देख *dekh*, 'see,' preterite stem देखल *dekhal*, to which the terminations are added: thus देखलौँ *dĕkh'lĩ*, 'I saw.' This tense has this peculiarity in the third person that neuter verbs may, and usually do—

(1) Drop the termination in the 3rd sing. masc.
(2) Take इ *i* in the 3rd sing fem.
(3) Take ई *í* in the 3rd plur fem.

Examples.

(1) गिरल *giral*, as well as गिरलस *gir'las*, 'he fell.'
(2) गिरलि *gir'li*, as well as गिरलसि *gir'lasi*, 'she fell.'
(3) गिरली *gir'lí*, as well as गिरलिन *gir'lin*, 'they (*fem.*) fell.'

In Sáran the following terminations may optionally be added to the root to form a preterite. They have not been noted by the author in the first person singular, nor in the feminine gender singular.

Terminations of the Preterite Indicative peculiar to Śaran.

Person.	SINGULAR.	PLURAL.	
	Masculine.	Masculine.	Feminine.
1st	*Wanting.*	उई *uí.*	*Wanting.*
2nd	उए *ue.*	उअह *uah,* उअ *ua.*	उऊ *uú.*
3rd	उए *ue.*	उअन *uan.*	उइन *uin.*

These terminations are added to the root direct: thus देखुई *dĕkhuí*, *&c.*

§ 44. The Future Indicative.

This tense has two stems—one for the first and second persons, and the other for the third person. The first stem is formed by adding अब *ab* to the root; the second is the root itself.

The following are the terminations of this tense. All the following should be added to the root direct.

After certain vowels, *e.g.* ओ *o*, the stem terminations may be इब *ib* instead of अब *ab*.

Terminations of the Future.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	०बों *'bõ.** ०बउ *'baŭ.*	०ब्यूँ *'byũ.**	अब *ab,* ०बी *'bí.*†	इब *ib,* or ०बी *'bí.*
2nd	०बे *'be.*	०बिस *'bis.*‡	०बह *'bah,* ०बठ *'ba.*	०बू *'bú.*
3rd	ई *í.*	ई *í.*	इहेँ *ihẽ,* इहेन *ihĕn*§.	इहेँ *ihẽ,* इहेन *ihĕn.*

* These terminations are rarely used at the present day, the plural masculine being used instead. They are, however, met with in poetry.

† In Western Bhojpúrí also ०बैँ *'bãĩ.*

‡ In Western Bhojpúrí also ०बी *'bí*

§ In Western Bhojpúrí also इहैँ *ihãĩ.*

§ 45. The Present Conjunctive and Imperative.

In this tense the terminations are added to the root itself: thus देखीं *dekhí*, 'let me see.' As already stated, the terminations are those given in § 41. Besides these, this tense may, in the second person singular masculine, either drop the termination altogether or take the following terminations :—

2nd sing. masc. असि *asi*, उए *ue*. Of these उए *ue* is confined to Sáran. In Western Bhojpúrí the termination is altogether dropped in this person.

In the third person singular masculine it may either drop the termination altogether, or take the following in addition to those given in § 41 :—

3rd sing. masc. अ *a*, ओ *o*, असु *asu*, असि *asi*, उए *ue*, ऐ *ai*. Of these उए *ue* and ऐ *ai* are peculiar to Sáran.

§ 46. The Preterite Conjunctive.

In this tense अत *at* or इत *it* is added to the root to form the stem. The personal terminations in § 41 are then added: thus देखःतीं *dĕkh'tí*, '(if) I had seen.'

This tense, whether in the case of active or of neuter verbs, follows the preterite of neuter verbs, in that in the third person it may—

(1) Drop the termination in the 3rd sing. masc.
(2) Take इ *i* in the 3rd sing. fem.
(3) Take ई *í* in the 3rd plur. fem.

CHAPTER V.

AUXILIARY VERBS.

§ 47. There are five auxiliary verbs in use:—(1) the *defective auxiliary verb,* (2) the *weak complete auxiliary verb,* (3) the *strong complete auxiliary verb,* (4) the *defective negative auxiliary verb,* and (5) the *defective emphatic auxiliary verb.*

§ 48. The *defective auxiliary verb* uses up four roots in its conjugation, viz. the √ बाट *báṭ*, 'be;' the √ हव *haw*,* 'be;' √ रह *rah*, 'remain;' and √ अछ *achh*, 'be.'

The *defective negative auxiliary verb* is formed from the √ नहिँख *nahīkh* or नइख *naïkh*. The form नहिँख *nahīkh* is more used in the North-Western Provinces, while the form नइख *naïkh* is usual in the districts to which this Grammar mainly refers.

The *defective emphatic auxiliary verb* is really a perfect of the defective auxiliary verb; but as it has acquired a distinct meaning of its own, it will be treated of separately.

§ 49. The *weak complete auxiliary verb* is formed from the √ हो *ho*, 'become,' and is conjugated regularly throughout, except that its preterite is irregular. Its preterite is never used as an auxiliary, but only as a verb substantive.

The *strong complete auxiliary verb* is formed from the root होख *hokh*, 'become,' and is conjugated regularly throughout.

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* In other dialects this root appears under the form अह्व *ahw.*

§ 50. Defective Auxiliary Verb.

√ बाट *bát*, √ हव *haw*, √ अछ *achh*, 'be, √ रह *rah*, 'remain.'

There are only two tenses—the present and the preterite. There is also a present participle; the rest is borrowed from the complete verb √ हो *ho*, 'become.'

The present has two forms—one based on the √ बाट *bát*, and the other based on the √ हव *haw*.

The preterite is formed from the √ रह *rah*, 'to remain,' and has two forms.

The present participle, formed from the √ अछ *achh*, अछइत *achhaït*, is used only in an absolute sense, as in the phrase तोहरा अछइत *tŏh'rá achhaït*, 'while you exist,' *i.e.* 'in your presence.'

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§ 51 (*a*). Present: (FIRST FORM) '*I am*,' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	बाटों *báṭō.**	बाट्यूँ *báṭyū.**	बाटीं *báṭī* or बानीं *bání.*	बाट्यूँ *báṭyū.**
2nd	बाटे *báṭe*, बाटस *báṭas.* बाट *báṭ*, बटसि *baṭasi.* बटुए, बाटेस, *baṭue*,† *báṭĕs.*†	बाटी *báṭi.*‡ बाटिस *báṭis.*	बाटह *báṭah*, बाटऽ *báṭa.*	बाटू *báṭú.*
3rd	बा *bá*, बाय *báy.*‡ बाटे *báṭe*, बाटस *báṭas.* बाटऽ *báṭa*, बाटो *báṭo.* बटसु, बटसि, *baṭasu*, *baṭasi.* बटुए बाटै *baṭue*,† *báṭai.*†	बटसि *baṭasi.*	बाटन *báṭan*, बाटेन *báṭĕn.*† बाटैं *báṭaĩ.*‡	बाटिन *báṭin.*

* These forms are rarely used at the present day, the plural masculine being used instead. They, however, occur in poetry.

† These forms are peculiar to Sáran.

‡ These forms are Western Bhojpúrí.

NOTE.—ड़ *ṛ* or र *r* may be substituted for ट *ṭ* throughout: thus बाड़ीं *báṛí* or बारीं *bárí*, *&c.* This is usually done in Sháhábád and Champáran.

The honorific form for the second and third persons is बानी *báni*, बानीं *bání*, बाटी *báṭí*, or बाटीं *báṭí*.

North Muzaffarpúr variations are—

1st masc. sing. बाड़ूँ *báṛū́*. 3rd ditto बाड़ैक *báṛaik* or बाड़ौक *báṛauk*.

3rd masc. plur. बाड़थ *báṛath*.

In the plural masculine the following Maithilí forms are also used:—

(1) छी *chhí*; (2) छठ *chha*; (3) छथ *chhath*.

§ 51 (*b*). **Present**: (SECOND FORM) '*I am*,' *&c.*

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	हवों *hawõ*.*	हव्यूँ *hawyū́*.*	हवीं *hawí*. हईं *haí*, हैं *hã̄*.†	हव्यूँ *hawyã́*.*
2nd	हवे *hawe*, *&c.*	हौई *hauí*.‡		
	हवस *hawas*, *&c.*	हविस *hawis*. हइस *haïs*.	हवह *hawah*, हवठ *hawa*.	हऊ *haú*.
3rd	हवे *hawe*, *&c.*			
	हवस *hawas*, *&c.*	हवसि *hawasi*.	हवन *hawan*, *&c.*	हविन *hawin*.
	हठ *ha*, है *hai*,† हौ *hau*.‡ हैक *haik*.§		हौएँ *hauã̄*.‡	हौईं *hauí*,‡ हई *haí*.‡

* These forms are rarely used at the present day, the plural masculine being used instead. They, however, occur in poetry.

† Peculiar to North Muzaffarpúr.

‡ These forms are Western Bhojpúrí.

§ Only met in poetry.

NOTE —There are many optional forms, which may be formed after the analogy of the first form.

The honorific form for the second and third persons is हवीं *hawī́* or हवी *hawī*.

The pronunciation of this √ हव *haw* is very peculiar. It is pronounced with a long drawl, something like the English word 'awe:' thus हवीं *hawī́* is pronounced something like *h*' awe '*wī*. Natives have no means of representing this sound, which occurs also in all second persons plural and in the present indicative (see § 41). Sometimes (especially in Western Bhojpúrí) they represent it by औ *au*. Thus they occasionally write the √ हव *haw* as हौ *hau*, and conjugate the present as follows:— हौओं *hauō̃*, हौए *haue*, हौअस *hauäs*, हौए *haue*, &c., substituting everywhere हौ *hau* for हव *haw*.

§ 52. (*a*) **Preterite:** (FIRST FORM) '*I was*,' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	रहलों* *rah'lō̃*.*	रहल्यूँ *rah'lyū̃*.*	रहलीं *rah'lī́*. रहुईं *rahuī́*.†	रहल्यूँ *rah'lyū̃*.*
2nd	रहले *rah'le*, रहलस *rah'las*.	रहली *rah'lī*.‡	रहलह *rah'lah*, रहल *rah'la*.	रहलू *rah'lū́*.
2nd	रहलेस *rah'lĕs*.† रहुए *rahue*.†	रहलिस *rah'lis*.	रहुअह *rahuah*,† रहुअ, *rahua*.†	रहुऊ *rahuū́*.†
3rd	रहल *rahal*, रहले *rah'le*.	रहलि *rah'li*.	रहलन *rah'lan*. रहलैं *rah'lãi*.‡	रहली *rah'lī*.
3rd	रहलस, *rah'las*.	रहलसि *rah'lasi*.	रहलेन *rah'lĕn*.†	रहलिन *rah'lin*.
3rd	रहुए *rahue*.†		रहुअन *rahuan*.†	रहुइन *rahuin*.†

* These forms are rarely used at the present day, the plural masculine being used instead. They, however, occur in poetry.

† These forms are peculiar to Sáran.

‡ These forms are Western Bhojpúrí.

(*b*) The second form is formed from the first by omitting the letter ल *l* : thus, रहीं *rahí*, रहे *rahe*, रहस *rahas*, रहिस *rahis*, *&c.*

North Muzaffarpúr varieties are—

Form 1—

1st plur. fem. रह॰लिऐक *rah'liaík*. 2nd ditto रह॰लुक *rah'luk*.
3rd plur. masc. रह॰लाह *rah'láh*.

Similarly form 2.

§ 53.—The Weak Complete Auxiliary Verb.

√ हो *ho*, '*be*,' '*become*.'

INDICATIVE MOOD.

(a)—Preterite: '*I became.*'

NOTE.—This tense is never used as an auxiliary, रहलीं *rah'li* or रहीं *rahi* (see above) being used instead.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	भइलों *bhaïlō.**	भइल्यूँ *bhaïlyū.**	भइलीं *bhaïli.*†	भइल्यूँ *bhaïlyū.**
2nd	भइले *bhaïle.*	भइली *bhaïlí.*§		
	भइलस, भइलेस,‡ *bhaïlas, bhaïlĕs.*‡	भइलिस *bhaïlis.*	भइलह or भइलऽ, *bhaïlah* or *bhaïla.*	भइलू *bhaïlú.*
3rd	भइल, भइले, *bhaïl, bhaïle.*	भइलि *bhaïli.*		भइली *bhaïlí.*
	भइलस *bhaïlas.*	भइलसि *bhaïlasi.*	भइलन, भइलेन,‡ भइलैं,§ *bhaïlan, bhaïlĕn,*‡ *bhaïlaĩ.*§	भइलिन *bhaïlin.*

* These forms are rarely used at the present day, the plural masculine being used instead. They, however, occur in poetry.

† Or भैलीं *bhaili*, and so on throughout.

‡ Peculiar to Sáran.

§ These forms are Western Bhojpúrí.

North Muzaffarpúr variations are—

The stem form is भेल *bhel* or भैल *bhail* throughout.

1st plur. fem. भेलिऐक *bhĕliaik.* 2nd ditto भेलऊक *bhĕlahuk.*

3rd plur. masc. भेलाह *bheláh.*

Honorific form for second and third persons: भइलीं *bhaïli* or भइली *bhaïlí.*

§ 54. (b)—Future : '*I shall be,*' '*I shall become,*' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होइबों* *hoïbõ.* होइबउ* *hŏïbaü.**	होइब्यूँ **hoïbyű.*	होइब *hoïb*† or होइबी *hoïbí.*	होइब्यूँ * *hoïbyű.*
2nd	होइबे *hoïbe.*	होइबी *hoïbí.*‡ होइबिस *hoïbis.*	होइबह *hoïbah* or होइबठ *hoïba.*	होइबू *hoïbú.*
3rd	होई *hoí.*		होइहें *hoïhẽ* or होइहेन *hoïhĕn.* होइहैं *hoïhaĩ.*‡	

* These terminations are rarely used at the present day, the plural masculine being used instead. They, however, occur in poetry.

† Or होब *hob*, and so on throughout. In Chumpáran the word is spelt होएब *hoĕb* throughout.

‡ These forms are Western Bhojpúrí.

North Muzaffarpúr variations, borrowed from Maithilí, are—

3rd sing. masc. होअत *hoat* or होअतैन *hŏatain.*

1st plur. masc. होइबैन *hŏïbain*, होइबैक *hŏïbaik.* 3rd ditto होअताह *hoatáh.*

Honorific form for second and third persons : होइब *hoïb* or होइबी *hoïbí.*

Conjunctive Mood.

§ 55. (c)—Present: '(*If*) *I be*,' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होओँ *hoõ.**	होयूँ *hoyū́.**	होईं *hoī́.*†	होयूँ *hoyū́.**
2nd	हो, होए, *ho*, *hoe*.	होइ *hoi.* ‡	होअह, होअ, *hoah*, *hoa*.	होऊ *hoú.*
	होअस, होअसि, *hoas*, *hoasi*.	होइस *hoïs*.		
3rd	होअ, होए, होओ, *hoa*, *hoe*, *hoö*.			
	होअस, होअसु, होअसि, *hoas*, *hoasu*, *hoasi*.	होअसि *hoasi*.	होअन *hoan*, होएँ *hoa͂i*. ‡	होइन *hoïn*.

* These forms are rarely used, the plural masculine being used instead. They, however, occur in poetry.

† Or होवीं *howī́*, and so on throughout.

‡ These forms are Western Bhojpúrí.

Honorific forms for first and second persons: होईं *hoī́* and होइ *hoi*.

§ 56. (*d*)—Preterite: '(*If*) *I had been*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होइतौं* *hoïtõ*.	होइत्यूँ* *hoïtyũ*.	होइतीं† *hoïtī*.	होइत्यूँ* *hoïtyũ*.
2nd	होइत *hoïte*. होइतस *hoïtas*.	होइती *hoïti*. ‡ होइतिस *hoïtis*.	होइतह or होइतऽ, *hoïtah* or *hoïta*.	होइतू *hoïtū*.
3rd	होइत, होइते, *hoït*, *hoïte*. होइतस *hoïtas*.	होइति *hoïti*. होइतसि *hoïtasi*.	होइतन, होइतैं, *hoïtan*, *hoïtaĩ*.‡	होइती *hoïtī*. होइतिन *hoïtin*.

* These forms are rarely used at the present day, the plural masculine being used instead. They, however, occur in poetry.

† Or होतीं *hotī̃*, and so on throughout.

‡ These forms are Western Bhojpúrí.

Honorific form for first and second persons: होइतीं *hoïtī́* or होइती *hoïtī*.

IMPERATIVE MOOD.

§ 57. (*f*)—Present Tense.—Same as the Present Conjunctive.

The periphrastic tenses are quite regular, and need not be given.

§ 58a.—Present Participle, '*being*.'

Singular and Plural.

Masc.	Fem.
होत* *hot.*	होति *hoti.*

Past Participle, '*been.*'

भइल *bhaïl.*	भइलि *bhaïli.*

Infinitive, '*to be.*'

होअब *hoab* or होइब *hoib.* Western Bhojpúrí obl. होबै *hobaĭ* or भैबै *bhaibaĭ.*

§ 58b.—The Strong Complete Auxiliary Verb.

√ होख *hokh*, 'be,' 'become.'

This verb is conjugated regularly throughout exactly like the verb √ देख *dekh*, except that, being intransitive, its third person singular preterite is होखल *hokhal* or होख॰लस *hŏkh'las*, fem. होख॰लि *hŏkh'li* or होख॰लसि *hŏkh'lasi.* Its conjugation is therefore not given here.

§ 58c.—The Defective Negative Auxiliary Verb.

√ नइख *naïkh* or नहिँख *nahĩkh*, 'be not.'

This verb exists only in the present tense of the three moods.

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* होइत *hoit* or होअत *hoat* may be written for होत *hot* throughout.

INDICATIVE MOOD.

(*a*) Present: '*I am not,*' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	नइखोँ *naïkhõ.**	नइखूँउ *naïkhyŭ.**	नइखीँ *naïkhí.*†	नइखूँउ * *naïkhŭ.**
2nd	नइख, नइखे, नइखुए, *naïkh, naïkhe, naïkhue.*	नइखी *naïkhí.*§	नइखह, नइखठ, *naïkhah, naïkha.*	नइखू *naïkhú.*
2nd	नइखस, नइखसि, *naïkhas, naïkhasi.*	नइखिस *naïkhis.*		
3rd	नइख, बइखे, नइखुए,‡ *naïkh, naïkhe, naïkhue,* नइखो, *naïkho.*			
3rd	नइखस, नइखसि, *naïkhas, naïkhasi.* नइखसु, *naïkhasu.*	नइखसि *naïkhasi.*	नइखन, नइखैँ, *naïkhan, naïkhaĩ.*§	नइखिन *naïkhin.*

* These forms are rarely used at the present day, the plural masculine being used instead. They, however, occur in poetry.

† Or नैखीँ *naïkhī* or नहिँखीँ *nahīkhī*, and so throughout.

‡ Peculiar to Sáran.

§ These forms are Western Bhojpúrì.

A North Muzaffarpúr variation of the stem is नहिख *nahikh.*

(*b*)—**Present Conjunctive and Imperative.**—Like the Present Indicative.

Honorific form for second and third persons: नइखीँ *naïkhí* or नइखी *naïkhi.*

§ 58d. The Defective Emphatic Auxiliary Verb.

This verb only exists in the present of the three moods.

It is not here conjugated with all its optional forms, as these can be obtained by comparison with the conjugation of बाटीँ *báṭí*.

(*a*)—Present: '*I am indeed,*' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	बड़्ले बाटोँ,* *baṛ'lĕ báṭõ.*	बड़्ले बाट्यूँ,* *baṛ'lĕ báṭyũ.*	बड़्ले बाटीँ,† *baṛ'lĕ báṭí.*	बड़्ले बाट्यूँ,* *baṛ'lĕ báṭyũ.*
2nd	बड़्ले बाटे, *baṛ'lĕ báṭe.*	बड़्ले बाटिस, *baṛ'lĕ báṭis.*	बड़्ले बाटठ, *baṛ'lĕ báṭa.*	बड़्ले बाटू, *baṛ'lĕ báṭú.*
3rd	बड़्ले बाटस, *baṛ'lĕ báṭas.*	बड़्ले बटसि, *baṛ'lĕ baṭasi.*	बड़्ले बाटन, *baṛ'lĕ báṭan.*	बड़्ले बाटिन, *baṛ'lĕ báṭin.*

* These forms are rare.

† Or बाड़ीँ *báṛí* or बारी *bárí*, *&c.*

(*b*)—Present Conjunctive and Imperative.—Like the present indicative.

CHAPTER VI.

THE REGULAR ACTIVE VERB.

§ 59. There is only one conjugation of active verbs, if we except a few irregular verbs to be noted further on. The conjugation of neuter verbs differs from that of active verbs only in the past tenses of the indicative mood, and these will be treated of in a future page. Verbs whose roots end in vowels also exhibit slight variations, which will be explained at the proper place. For the sake of uniformity the tenses are given in the same order, and under the same names, as those in Dr. Hœrnle's Grammar.

Throughout the verb it must be remembered that the first person singular (masculine and feminine) and the first person plural feminine are rarely used, the plural masculine being used instead. They, however, occur in poetry, and are therefore given, but are enclosed in brackets, so that the learner may be warned against their use.

§ 60. √देख *dekh*, 'see.'

Infinitive: देखब *dekhab.*

Present Participle: देखित *dekhit* or देखत *dekhat.*

Past Participle: देखल *dekhal.*

Complete Past Participle: देखल भइल *dekhal bhaïl.*

(A)—Simple Tenses.

Indicative Mood.

§ 61a. (*a*)—Present: '*I see*,' '*I shall see*,' *&c.*

Note.—This tense is frequently used with future signification.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखलों *dekhalõ*.) *	(देखल्यूँ *dekhalyū̃*.)	देखीला or देखीले, *dekhílá*. or *dekhíle*.	(देखल्यूँ *dekhalyū̃*.)
2nd	देखले or दे खेले, *dekhale* or *dekhĕle*.	देखलिसि *dekhalisi*,	देखलह or देखलठ, *dekhalah* or *dekhala*. देखेलह or देखेलठ, *dekhĕlah* or *dekhĕla*.	देखलू *dekhalú*.
3rd	देखला or दे खेला, *dekhalá* or *dekhĕlá*.	देखलि *dekhali*.	देखले or देखलन, *dekhale* or *dekhalan*. देखेले or देखेलन, *dekhĕle* or *dckhĕlan*.	देखली *dekhalí*. देखलिन *dekhalin*.

* Or Western Bhojpúrí देखैलों *dekhaĭlõ*, and so throughout. The first plural masculine is, however, देखीलां *dekhílā̃*, and the third plural देखैलैं *dekhaĭlā̃*.

Note.—In this tense the vowel of the root always remains long, and is never shortened when antepenultimate.

Throughout the plural may be used for the singular in an honorific sense. This is always the case in the first person. In addition to the special feminine forms given above, masculine forms may be used in a feminine sense.

The forms देखीला *dekhílá* and देखीले *dekhíle* are used in the second and third persons in an honorific sense.

To form a non-honorific plural in the second and third persons, the word सठ *sa* may be suffixed to any plural form: thus देखलठ सठ *dekhala sa*, 'you see,' देखले सठ, *dekhale sa*, 'they see.'

Concerning the pronunciation of this tense, see § 41.

§ 61b. (*b*)—Preterite: '*I saw,*' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देख॰लौँ *dĕkh'lõ.*)	(देख॰ल्यूँ) (*dĕkh'lyű.*)	देख॰लीँ *dĕkh'lí.* देखुईँ *dĕkhuí.**	(देख॰ल्यूँ *dĕkh'lyű.*)
2nd	देख॰ले, देख॰लस, *dĕkh'le, dĕkh'las.* देख॰लेस, देखुए, *dĕkh'lĕs,* dĕkhue.**	देख॰ली *dĕkh'lí.*† देख॰लिस *dĕkh'lis.*	देख॰लह, देख॰ल॰ *dĕkh'lah, dĕkh'la.* देखुअह, देखुअ, *dĕkhuah,* dĕkhua.**	देख॰लू, *dĕkh'lú.*
3rd	देख॰ले *dĕkh'le.* देख॰लस *dĕkh'las.* देखुए *dĕkhue.**	देख॰लसि *dĕkh'lasi.*	देख॰लन, *dĕkh'lan.* देख॰लैँ *dĕkh'lãi.*† देख॰लेन, देखुअन, *dĕkh'lĕn,* dĕkhuan.**	देखलिन, *dĕkhalin.*

* Forms peculiar to Sáran.

† Forms peculiar to Western Bhojpúrí.

Note.—Throughout the plural may be used for the singular in an honorific sense. This is always the case with the first person. In addition to the special feminine forms given above, masculine forms may be used in a feminine sense.

The form देख॰लीँ *dĕkh'lí* or देख॰ली *dĕkh'lí* is used in the second and third persons in an honorific sense.

To form a non-honorific plural the word सभ *sa* may be suffixed to any plural forms: thus देख॰ल॰ सभ *dĕkh'la sa*, 'you saw;' देख॰लन सभ *dĕkh'lan sa*, 'they saw.'

Sáran has some peculiar forms in the first and second persons plural of this tense which must be noted here.

1st person: हम देखऽलियइन *ham dĕkh'liyaïn.*—Only used when the object of the verb is in the third person and special respect is shown to the object: as हम राजा के देखऽलियइन *ham rájá ke dĕkh'liyaïn*, 'I saw his Majesty the King.'

हम देखऽलियवऽ *ham dĕkh'liyawa.*—Only used when the object of the verb is in the second person and special respect is shown to the object: as हम रउरा के देखऽलियवऽ *ham raürá ke dĕkh'liyawa*, 'I saw your Honour.'

2nd person: तूँ देखऽलहुस *tū́ dĕkh'lahus.*—Only used when contempt is shown to the object in the third person: as तूँ मलिया के देखऽलहुस *tū́ maliyá ke dĕkh'lahus*, 'you saw the gardener,' where the gardener is spoken of contemptuously.

तूँ देखऽलहुन *tū́ dĕkh'lahun.*—Only used when respect is shown to the object in the third person: as तूँ राजा के देखऽलहुन *tū́ rájá ke dĕkh'lahun*, 'you saw his Majesty.'

The following forms, adopted from Maithilí, obtain in North Muzaffarpúr:—

1st sing. masc.	देखल	*dekhal.*
3rd do. do.	देखऽलक	*dĕkh'lak.*
1st plur. fem.	देखऽलिऐक	*dĕkh'liaik.*
2nd do. do.	देखऽलहक	*dĕkh'lahak.*
3rd do. masc.	देखलऽथिन	*dĕkhal'thin.*

§ 62. (*c*)—Future: '*I shall see,*' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देख॰बोँ *dĕkh'bõ.*) (देख॰बउ *dĕkh'baü.*)	(देख॰ब्यू) (*dĕkh'byū̃.*)	देखब, देख॰बी, *dekhab, dĕkh'bí.* देख॰बैँ *dĕkh'bãĩ.*†	देखिब, देख॰बी, *dekhib, dĕkh'bi.*
2nd	देख॰बे *dĕkh'be.*	देख॰बी *dĕkh'bí.*† देख॰बिस *dĕkh'bis.*	देख॰बह, देख॰बऽ, *dĕkh'bah, dĕkh'ba.*	देख॰बू *dĕkh'bú.*
3rd	देखी *dekhí.* देखीत *dekhít.**		देखिहेँ, देखि॰हेन, *dĕkhihẽ, dĕkhi'hĕn.* देखिहैँ *dĕkhihaĭ̃.*†	

* Peculiar to Champáran.
† Peculiar to Western Bhojpúrí.

Note.—Throughout the plural may be used instead of the singular in an honorific sense. This is always the case in the first person. In addition to the special feminine forms given above, masculine forms may be used in a feminine sense.

The form देखब *dekhab* or देख॰बी *dĕkh'bí* is used in the second and third persons in an honorific sense.

To form a non-honorific plural, the word सऽ *sa* may be suffixed to any plural form: thus देख॰बऽ सऽ *dĕkh'ba sa*, 'you will see;' देखिहेँ सऽ *dĕkhihẽ sa*, 'they will see.'

The following forms, borrowed from Maithilí, are in use in North Muzaffarpúr:—

3rd sing. masc. देखत *dekhat*, देख॰तैन *dĕkh'tain.*

1st pl do. देख॰बैक *dĕkh'baik*, देख॰बैन *dĕkh'bain.*

CONJUNCTIVE (CONDITIONAL) MOOD.

§ 63. (*d*)– Present : '(*If*) *I see* ;' rarely '*I see*,' or '*I shall see*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखों *dekhõ*.)	(देखूँ *dekhyũ*.)	देखीं *dekhĩ*.	(देखूँ *dekhyũ*.)
2nd	देखे, देख, *dekhe*, *dekh*.	देखी *dekhi*.†	देखह, देखऽ, *dekhah*, *dekha*.	देखू *dekhú*.
	देखस, देखसि, *dekhas*, *dekhasi*.	देखिस *dekhis*.		
	देखुए,* देखेंस,* *dĕkhue*,* *dekhĕs*.*			
3rd	देखे, देखस, *dekhe*, *dekhas*.	देखसि *dĕkhasi*.	देखन *dekhan*.	देखिन *dekhin*.
	देखऽ, देखो, *dekha*, *dekho*.			
	देखसु, देखसि, *dĕkhasu*, *dĕkhasi*.			
	देखुए,* देखै,*† *dĕkhue*,* *dekhai*.*†		देखेंन *dekhĕn*.* देखैं *dekhãi*.†	

* These forms are peculiar to Sáran.

† These forms are peculiar to Western Bhojpúrí.

NOTE.—Throughout the plural may be used instead of the singular in an honorific sense. This is always the case in the first person. In addition to the special feminine forms given above, masculine forms may be used in a feminine sense.

The form देखीं *dekhí* or देखी *dekhi* is used in the second and third persons in an honorific sense.

To form a non-honorific plural, the word सऽ *sa* may be suffixed to a plural form, or sometimes even to a singular one : thus देखे सऽ *dekhe sa* or देखन सऽ *dekhan sa*, '(if) they see.'

The following forms, borrowed from the Maithilí, are in use in North Muzaffarpúr:—

1st sing. masc. देखूँ *dekhű.*
3rd do. do. देखइक *dĕkhaïk*, देखउक *dĕkhaük.*
3rd pl. do देखथ *dekhath.*

§ 64. (*e*)—Preterite : '(*If*) *I had seen*,' *&c.*

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देख॰तोँ *dĕkh'tõ.*)	(देख॰त्यूँ *dĕkh'tyű.*)	देख॰तीँ* *dĕkh'tí.**	(देख॰त्यूँ *dĕkh'tyű.*)
2nd	देख॰ते *dĕkh'te.*	देख॰ती *dĕkh'ti.*‡	देख॰तह, देख॰तऽ, *dĕkh'tah, dĕkh'ta.*	देख॰तू *dĕkh'tú.*
	देख॰तस *dĕkh'tas.*	देख॰तिस *dĕkh'tis.*		
	देख॰तेस *dĕkh'tĕs.*†			
			देख॰तन *dĕkh'tan.*	देख॰तिन *dĕkh'tin.*
3rd	देखत, देख॰ते *dekhat, dĕkh'te.*	देख॰ति *dĕkh'ti.*		देख॰ती *dĕkh'ti.*
	देख॰तस *dĕkh'tas.*	देख॰तसि *dĕkh'tasi.*	देख॰तेन *dĕkh'tĕn.*† देख॰तैँ *dĕkh'tãi.*‡	

* Or देखितीँ *dĕkhitī̃*, and so throughout.
† These forms are peculiar to Sáran.
‡ These forms are peculiar to Western Bhojpúrí.

NOTE.—Throughout the plural may be used for the singular in an honorific sense. This is always the case in the first person. In addition to the special feminine forms given above, masculine forms may be used in a feminine sense.

The form देखन्तीं *dĕkh'tí* (देखितीं *dĕkhití*) or देखन्ती *dĕkh'tí* (देखिती *dĕkhiti*) is used in the second and third persons in an honorific sense.

To form a non-honorific plural the word सठ *sa* may be suffixed to any plural form : thus देखन्तठ सठ *dĕkh'ta sa*, '(if) you had seen ;' देखन्तन सठ *dĕkh'tan sa*, '(if) they had seen.'

The following forms, borrowed from Maithilí, are in use in North Muzaffarpúr :—

3rd sing. masc. देखइत *dĕkhaït* or देखैत *dĕkhait*.

3rd pl. do. देखितथ *dĕkhitath*.

IMPERATIVE MOOD.

§ 65. (*f.*)—Present.—Same as Present Conjunctive.

Precative Forms.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	*Wanting.*	*Wanting.*	*Wanting.*	*Wanting.*
2nd	देखिहे, देखू, देखन्बे, *dĕkhihe, dekhú, dĕkh'be.*	*Wanting.*	देखिहठ, देखिहौ, देखीं, *dĕkhiha, dĕkhihau, dekhí,* or देखन्बठ *dĕkh'ba.*	*Wanting.*
3rd	*Wanting.*	*Wanting.*	*Wanting.*	*Wanting.*

The form देखिहठ *dĕkhiha* is also used as a future indicative, meaning 'you will see.'

(B)—Periphrastic Tenses.

§ 66. In the following paradigms the optional and dialectic forms of the auxiliary verb will not all be given, as taking up too much valuable space.

The footnote, too, regarding the 1st person singular, which has been added to each of the radical and participial tenses, will be omitted to save space.

INDICATIVE MOOD.

§ 67. (*g*)—Definite Present: '*I am seeing*,' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखत बाटौँ) (*dekhat báṭŏ.*)	(देखत बाट्यूँ) (*dekhat báṭyû.*)	देखत* बानीँ† *dekhat bánī.*	(देखत बाट्यूँ) (*dekhat báṭyû.*)
2nd	देखत बाटस, *dekhat báṭas.*	देखत बाटिस *dekhat báṭis.*	देखत बाटऽ *dekhat báṭa.*	देखत बाटू *dekhat báṭú.*
3rd	देखत बाटे or बा, *dekhat báṭe* or *bá.*	देखत बटसि *dekhat baṭasi.*	देखत बाटन *dekhat báṭan.*	देखत बाटिन, *dekhat báṭin.*

* Or देखइत *dĕkhaït*, and so throughout. This form is most used north of the Ganges; North Muzaffarpúr uses देखइत *dĕkhaït* or देखैत *dĕkhait*.

† Or बाटीँ *báṭī*, बाड़ीँ *báṛī*, *&c.*, especially in Champáran. Also हवीँ *hawī*, and so throughout: thus देखत हवीँ *dekhat hawī*.

NOTE.—North Muzaffarpúr in the plural also has for auxiliary छी *chhí*, छऽ *chha*, छथ *chhath*. See paradigm of auxiliary verb.

§ 68 (*h*). Frequently the initial ब *b* of बाट *báṭ* or बाड़ *báṛ* is omitted, which gives rise to the following variety of this tense:—

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देख॰तारों *děkh'tárô.*)	(देख॰तार्यूं) (*děkh'táryú.*)	देख॰तानीं or देख॰तारीं, *děkh'táni* or *děkh'tári.*	(देख॰तार्यूं *děkh'táryú.*)
2nd	देख॰तारस *děkh'táras.*	देख॰तारिस *děkh'táris.*	देख॰तार० *děk'tára.*	देख॰तारू *děkh'tárú.*
3rd	देख॰तारे or देख॰ता, *děkh'táre* or *děkh'tá.*	देख॰तारसि,* *děkh'tárasi.*	देख॰तारन *děkh'táran.*	देख॰तारिन *děkh'tárin.*

* Sáran here also uses a form देखतिया *děkhatiyá.*

§ 69 (*i*)—Imperfect: '*I was seeing,*' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखत रह॰लों) (*dekhat rah'lô.*)	(देखत रह॰ल्यूं) (*dekhat rah'lyú.*)	देखत रह॰लीं* (हँ) *dekhat rah'li* (*hã.*)	(देखत रह॰ल्यूं) (*dekhat rah'lyú.*)
2nd	देखत रह॰लस (ह०) *dekhat rah'las* (*ha.*)	देखत रह॰लिस (ह०) *dekhat rah'lis* (*ha.*)	देखत रह॰ल० (ह०) *dekhat rah'la* (*ha.*)	देखत रह॰लू (ह०) *dakhat rah'lú* (*ha.*)
3rd	देखत रहल (ह०) *dekhat rahal* (*ha.*)	देखत रह॰लि (ह०) *dekhat rah'li* (*ha.*)	देखत रह॰लन (हँ) *dekhat rah'lan* (*hã.*)	देखत रह॰लिन (हँ) *dekhat rahalin* (*hã.*)

* Or रहीं *rahí*, and so throughout.

In Sáran हँ *hã* or हऽ *ha* can be inserted optionally, as indicated in parenthesis. In North Muzaffarpúr the participle is written देखइत *dĕkhaït* or देखैत *dĕkhait.*

§ 70. (*j*)—Durative Future: '*I shall be reading,*' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखत होबों) (*dekhat hobõ.*)	(देखत होब्यूँ) (*dekhat hobyũ.*)	देखत होब* *dekhat hob.**	(देखत होब्यूँ) (*dekhat hobyũ.*)
2nd	देखत होबे *dekhat hobe.*	देखत होबिस *dekhat hobis.*	देखत होबऽ *dekhat hoba.*	देखत होबू *dekhat hobú.*
3rd	देखत होई *dekhat hoí.*		देखत होइहें *dekhat hoïhẽ.*	

* Or होइब *hoib*, and so throughout the first and second persons.

In North Muzaffarpúr the participle is written देखइत *dĕkhaït* or देखैत *dĕkhait.*

§ 71. (*k*)—Perfect: '*I have seen,*' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखलों हा†) (*dĕkh'lõ há.*†)	(देखल्यूँ हा†) (*dĕkh'lyũ há.*†)	देखलीं हाँ *dĕkh'lĩ hã.**	(देखल्यूँ हा *dĕkh'lyũ há.**)
2nd	देखले हा† *dĕkh'le há.*† देखलस हा† *dĕkh'las há.*†	देखलिस हा† *dĕkh'lis há.*†	देखलऽ हा *dĕkh'la há.*†	देखलू हा *dĕkh'lú há.*†
3rd	देखलस हा† *dĕkh'las há.*†	देखलसि हा† *dĕkh'lasi há.*†	देखलन हाँ *dĕkh'lan hã.**	देखलिन हाँ *dĕkh'lin hã.**

* Or हँ *hã* or हैं *hãĩ*. † Or हऽ *ha* or हवस *hawas*.

The various dialectic forms of the preterite are also used in is omitted.

In addition to the above, the following form also obtains in Champáran. It is also the form current in Western Bhojpúrí :—

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखले बाड़ों) (*děkh'lě báṛõ.*)	(देखले बाड़्यूँ) (*děkh'lě báṛyũ.*)	देखले बानीं *děkh'lě báni.**	(देखले बाड़्यूँ) (*děkh'lě báṛyũ.*)
2nd	देखले बाड़स *děkh'lě báṛas.*	देखले बाड़िस *děkh'lě báṛis.*	देखले बाड़ऽ *děkh'lě báṛa.*	देखले बाड़ू *děkh'lě báṛú.*
3rd	देखले बा *děkh'lě bá.*	देखले बड़सि *děkh'lě baṛasi.*	देखले बाड़न *děkh'lě báṛan.*	देखले बाड़िन *děkh'lě báṛin.*

* Or बाड़ीं *báṛí, &c.;* also हवीं *hawí*, and so throughout : thus देखलें हवीं *děkhalě hawí.*

§ 72. (*l*)—Pluperfect : '*I had seen*,' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखले रहलों) (*děkh'lě rah'lõ.*)	(देखले रहल्यूँ) (*děkh'lě rah'lyũ.*)	देखले रहलीं (हँ)* *děkh'lě rah'lí (hã.)**	(देखले रहल्यूँ) (*děkh'lě rah'lyũ.*)
2nd	देखले रहलस (हऽ) *děkh'lě rah'las (ha.)*	देखले रहलिस (हऽ) *děkh'lě rah'lis (ha.)*	देखले रहलऽ (हऽ) *děkh'lě rah'la (ha.)*	देखले रहलू (हऽ) *děkh'lě rah'lú (ha.)*
3rd	देखले रहल (हऽ) *dekh'lě rahal (ha.)*	देखले रहलि (हऽ) *děkh'lě rah'li (ha.)*	देखले रहलन (हँ) *děkh'lě rah'lan (hã.)*	देखले रहलिन (हँ) *děkh'lě rah'lin (hã.)*

* Or रहीं *rahí*, and so throughout.

In Sáran हँ *hã* or हऽ *ha* can be added optionally, as indicated in parenthesis. Also in Sáran there is a special optional form of the auxiliary verb. See the paradigm thereof.

§ 73. (*m*)—Future Exact: '*I shall have seen,*' '*I may have seen,*' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देख॰ले होबों) (*dĕkh'lĕ hobŏ.*)	(देख॰ले होब्यूँ) (*dĕkh'lĕ hobyű.*)	देख॰ले होब *dĕkh'lĕ hob.**	(देख॰ले होब्यूँ) (*dĕkh'lĕ hobyű.*)
2nd	देख॰ले होबे *dĕkh'lĕ hobe.*	देख॰ले होबिस *dĕkh'lĕ hobis.*	देख॰ले होबऽ *dĕkh'lĕ hoba.*	देख॰ले होबू *dĕkh'lĕ hobú.*
3rd	देख॰ले होई *dĕkh'lĕ hoí.*		देख॰ले होइहें *dĕkh'lĕ hoihẽ.*	

* होइब *hoïb* or any other form of the future of the complete auxiliary verb may be used instead throughout.

CONJUNCTIVE (CONDITIONAL) MOOD.

§ 74. (*n.*)—Future Conditional: '*(If) I be seeing,*' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखत होओं) (*dekhat hoõ.*)	(देखत होयूँ) (*dekhat hoyű.*)	देखत होईं *dekhat hoí.**	(देखत होयूँ) (*dekhat hoyű.*)
2nd	देखत होअस *dekhat hoäs.*	देखत होइस *dekhat hoïs.*	देखत होअ *dekhat hoä.*	देखत होऊ *dekhat hoú.*
3rd	देखत होअस *dekhat hoäs.*	देखत होअसि *dekhat hoäsi.*	देखत होअन *dekhat hoän.*	देखत होइन *dekhat hoïn.*

* होखीं *hokhí*, and so throughout.

§ 75. (*o*)—Durative Present Conditional : '*(If) I were seeing,*' *&c.*

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखत होतौँ) (*dekhat hotõ.*)	(देखत होत्यूँ) (*dekhat hotyũ.*)	देखत होतीँ *dekhat hotí.*	देखत होत्यूँ *dekhat hotyũ.*
2nd	देखत होतस *dekhat hotas.*	देखत होतिस *dekhat hotis.*	देखत होत॰ *dekhat hota.*	देखत होतू *dekhat hotú.*
3rd	देखत होतस *dekhat hotas.*	देखत होतसि *dekhat hŏtasi.*	देखत होतन *dekhat hotan.*	देखत होतिन *dekhat hotin.*

§ 76. (*p*)—Future Exact Conditional : '*(If) I have seen,*' *&c.*

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देख॰ले होओँ) (*děkh'lě hoõ.*)	(देख॰ले होयूँ) (*děkh'lě hoyũ.*)	देख॰ले होईँ *děkh'lě hoí.**	(देख॰ले होयूँ) (*děkh'lě hoyũ.*)
2nd	देख॰ले होअस *děkh'lě hoäs.*	देख॰ले होइस *děkh'lě hoïs.*	देख॰ले होअ *děkh'lě hoa.*	देख॰ले होऊ *děkh'lě hoú.*
3rd	देख॰ले होअस *děkh'lě hoäs.*	देख॰ले होअसि *děkh'lě hoäsi.*	देख॰ले होअन *děkh'lě hoän.*	देखले होइन *děkh'lě hoïn.*

* Or होखीँ *hokhí*, and so throughout.

§ 77. (*q*)—Preterite Conditional: *'(If) I had seen,' &c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देख॰ले होतौँ) (*dĕkh'lĕ hotõ.*)	(देख॰ले होत्यूँ) (*dĕkh'lĕ hotyū̃.*)	देख॰ले होतीँ *dĕkh'lĕ hotí.*	(देख॰ले होत्यूँ) (*dĕkh'lĕ hotyū̃.*)
2nd	देख॰ले होतस *dĕkh'lĕ hotas.*	देख॰ले होतिस *dĕkh'lĕ hotis.*	देख॰ले होतऽ *dĕkh'lĕ hota.*	देख॰ले होतू *dĕkh'lĕ hotú.*
3rd	देख॰ले होतस *dĕkh'lĕ hotas.*	देख॰ले होतसि *dĕkh'lĕ hŏtasi.*	देख॰ले होतन *dĕkh'lĕ hotan.*	देख॰ले होतिन *dĕkh'lĕ hotin.*

§ 78. Participles.

Adjectival.

	Masculine.	Feminine.	Oblique.
Present, 'seeing'	देखत *dekhat.*	देख॰ति *dĕkh'ti.*	देख॰ते *dĕkh'tĕ.*
	देखित *dekhit.*	देखिति *dĕkhiti.*	देखिते *dĕkhitĕ.*
	देखइत *dĕkhaït.**	देखइति *dĕkhaïti.*	देखइते *dĕkhaïtĕ.*

* This last form is most used north of the Ganges.

	Masculine.	Feminine.	Oblique.
Past, 'seen'	*a*) देखल *dekhal.*	देख॰लि *dĕkh'li.*	देख॰ले *dĕkh'lĕ.*
	b) देखल भेल *dekhal bhel.*	देखल भेलि *dekhal bheli.*	

Conjunctive.

'Having seen' . . . . देख के *dekh kĕ* or (in poetry) देखि के *dekhi kĕ.*

§ 79. Infinitives or Verbal Nouns; *'to see,' 'the act of seeing.'*

Nominative.	Oblique.
देख * *dekh.**	देखे *dekhĕ.* (W. Bh. देखै *dekhaĭ.*)
देखल *dekhal.*	देखऽला *dĕkh'lá.* (W. Bh. देखऽले *dĕkh'le.*)
देखब *dekhab.*	*Wanting.*†

* This form of the verbal noun is always the same as the root. In poetry it sometimes takes the form देखि *dekhi.*

† In Western Bhojpúrí there is an oblique form देखऽबैं *dĕkh'baň.*

§ 80. Noun of Agency, *'one who sees.'*

देखऽवैया *dĕkh'waiyá.*

देखऽनहारा *dĕkh'nahárá* or देखऽनिहारा *dĕkh'nihárá.*

CHAPTER VII.

THE REGULAR NEUTER VERB.

§ 81. This verb differs from the active verb only in the formation of the third person of certain of its past tenses [see § 43 (*b*)]. The three more usual past tenses are here given; the conjugation of the rest of the verb can be learnt from the conjugation of the √ देख *dekh*.

Note that in Champáran throughout the periphrastic tenses of the neuter verb, in which the past participle occurs, the past participle takes the direct form गिरल *giral*, not the oblique form गिरल्हे *gir'lĕ*, which might be expected: thus हम गिरल होब *ham giral hob*, 'I shall have fallen,' and not हम गिरल्हे होब *ham gir'lĕ hob*, 'I shall have fallen,' which would be the form elsewhere.

§ 82. √ गिर *gir*, 'fall.'

Past Participle: Masc. गिरल *giral*. Fem. गिरलि *gir'li*, '*fallen*.' Obl. गिरल्हे *gir'lĕ*.

INDICATIVE MOOD.

§ 83. (*b*)—Preterite '*I fell,*' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(गिरलोँ *gir'lõ.*)	(गिरल्यूँ) (*gir'lyũ.*)	गिरलीँ, गिरुईँ,* *gir'lí, giruí.**	(गिरल्यूँ *gir'lyũ.*)
2nd	गिरले, गिरुए,* *gir'le, girue.**	गिरलीgir'li.†	गिरलह or गिरल, *gir'lah* or *gir'la.*	
2nd	गिरलस, गिरलेस,* *gir'las, gir'lĕs.**	गिरलिस *gir'lis.*	गिरुअह,* गिरुअ,* *giruah,* girua.**	गिरलू, गिरुऊ,* *gir'lú, giruú.**
3rd	गिरल *giral.*			
3rd	गिरलेॅ, गिरुए,* *gir'lĕ, girue.**	गिरलि *gir'li.*		गिरली *gir'lí.*
3rd	गिरलस *gir'las.*	गिरलसि *gir'lasi.*	गिरलन, गिरलेॅन,* *gir'lan, gir'lĕn,** गिरुअन, *giruan.** गिरलैँ *gir'lãĩ.*†	गिरलिन, गिरुइन,* *gir'lin, giruïn.**

* Forms peculiar to Sáran.

† Forms peculiar to Western Bhojpúrí.

NOTE.—Throughout the plural may be used for the singular in an honorific sense. This is always the case in the first person. In addition to the special feminine forms given above, masculine forms may be used in a feminine sense.

The form गिरलैं *gir'lí* or गिरली *gir'lí* is used in the second and third persons in an honorific sense.

To form a non-honorific plural the word सभ *sa* may be suffixed to any plural form: thus गिरलह सभ *gir'la sa*, 'you fell;' गिरलन सभ *gir'lan sa*, 'they fell.'

The following forms, borrowed from Maithilí, are used in North Muzaffarpúr :—

1st plur. fem. गिरलिऐक *gir'liaik.*

2nd do. do. गिरलुक *gir'luk.*

3rd plur. masc. गिरलाह *gir'láh.*

§ 84. (*j*)—Perfect: '*I have fallen,*' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(गिर॰लौँ हा) (*gir'lõ há.*)	(गिर॰ल्यूँ हा) (*gir'lyű há.*)	गिर॰लीँ हाँ *gir'lí̃ hã́.**	(गिर॰ल्यूँ हा *gir'lyű há.*)
2nd	गिर॰ले हा *gir'le há.*†		गिर॰लऽ हा *gir'la há.*†	गिर॰लू हा *gir'lú há.*†
2nd	गिर॰लस हा † *girl'as há.*†	गिर॰लिस हा † *gir'lis há.*†		
3rd	गिरल हा *giral há.*†	गिर॰लि हा † *gir'li há.*†	गिर॰ले हाँ *gir'le hã́.**	गिर॰ली हाँ *gir'li hã́.**
3rd			गिर॰लन हाँ *gir'lan hã́.**	गिर॰लिन हाँ *gir'lin hã́.*
3rd	गिर॰लस हा † *gir'las há.*†	गिर॰लसि हा † *gir'lasi há.*†		

* Or हँ *hã* or हैँ *haĩ*. † Or हऽ *ha* or हवे *hawe.*

Other dialectic varieties as in the preterite.

In addition to the above the following form also obtains in Champáran and Sháhábád. It differs from the above somewhat in signification, meaning 'I *am* fallen,' rather than 'I *have* fallen':—

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(गिरल बाड़ोँ) (*giral báṛõ.*)	(गिरल बाड़्यूँ) (*giral báṛyű.*)	गिरल बानीँ *giral bání̃.**	गिरल बाड़्यूँ *giral báṛyű.*
2nd	गिरल बाड़स *giral báṛas.*	गिरल बाड़िस *giral báṛis.*	गिरल बाड़ऽ *giral báṛa.*	गिरल बाड़ू *giral báṛú.*
3rd	गिरल बा *giral bá.*	गिरल बड़सि *giral baṛasi.*	गिरल बाड़न *giral báṛan.*	गिरल बाड़िन *giral báṛin.*

* Or बाड़ीँ *báṛí̃* or बारी *bári*, and so throughout; also हवीँ *hawí̃*, and so throughout: thus गिरल हवीँ *giral hawí̃.*

§ 85. (*k*)—Pluperfect: '*I had fallen,*' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(गिर॰ले रह॰लों) (*gir'lĕ rah'lõ.*)	(गिर॰ले रह॰ल्यूँ) (*gir'lĕ rah'lyũ.*)	गिर॰ले* रह॰लीं† *gir'lĕ* rah'lĩ.*†	(गिर॰ले रह॰ल्यूँ) (*gir'lĕ rah'lyũ.*)
2nd	गिर॰ले रह॰लस *gir'lĕ rah'las.*	गिर॰ले रह॰लिस *gir'lĕ rah'lis.*	गिर॰ले रह॰लठ *gir'lĕ rah'la.*	गिर॰ले रह॰लू *gir'lĕ rah'lú.*
3rd	गिर॰ले *gir'lĕ* { रहल *rahal.* / रह॰लस *rah'las.* }	गिर॰ले *gir'lĕ* { रह॰लि *rah'li.* / रह॰लसि *rah'lasi.* }	गिर॰ले *gir'lĕ* { रह॰ले *rah'le.* / रह॰लन *rah'lan.* }	गिर॰ले *gir'lĕ* { रह॰ली *rah'lí.* / रह॰लिन *rah'lin.* }

* In Champáran the form गिरल *giral* is used throughout instead of गिर॰ले *gir'lĕ.*
† Or रहीं *rahĩ*, and so throughout.

For dialectic varieties of the auxiliary verb, see its paradigm.

CHAPTER VIII.

VOCALIC ROOTS.

§ 86. Many verbs have roots ending in vowels, and the junction of the root with the termination frequently causes some slight apparent irregularity.

For this reason the following examples are given of the conjugation of verbs having roots ending in vowels. They are here conjugated in the masculine gender, and through the four more difficult radical and participial tenses. From these the periphrastic tenses can easily be formed. It has not been thought necessary to give the conjugation in full for each person, or to give the majority of the dialectic variations.

With regard to the shortening of the root vowel, see General Introduction, § 36.

§ 87. Example of a verb whose root ends in आ *á*:—

The conjugation of these verbs should be carefully studied, as a large class of active and causal verbs follows it.

In the preterite indicative these verbs insert a junction vowel between the root and the ल *l* of the termination: thus ख* + इ + लौँ *kha* + *i* + *lí*, 'I ate,' where इ *i* is the junction vowel; and प* + उ + लौँ *pa* + *u* + *lí*, 'I got,' where उ *u* is the junction vowel. As will be subsequently seen, the some peculiarity exists in other tenses besides the preterite.

The following rules show when इ *i* and when उ *u* is the junction vowel:—

1) All active (including causal) verbs take उ *u*: thus पउलौँ* *paülí*, 'I got;' चढ़उलौँ *charhaülí*, 'I caused to ascend.'

Exception.—The root √ खा *khá*,* 'eat,' always takes इ *i*: thus खइलौँ *khaïlí*, 'I ate.'

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* With regard to the shortening of the root vowel, see General Introduction, § 36.

2) All neuter verbs take इ *i*: thus अघइलौं *aghaïlŏ̃*, 'I was satiated;' आइलूँ *aïlū̃*, 'I came.'

Exception.—The √ गा *gá*, 'sing,' always takes उ *u*: thus गउलौं *gaülŏ̃*, 'I sang.'

It is usual to add the letter व *w* to the end of all roots which take उ *u* in order to distinguish them from those which take the letter इ *i*: thus, √ पाव *páw*, √ गाव *gáw*, *&c.*, which take उ *u*; but √ अघा *aghá*, आ *á*, &c., which take इ *i*.

All verbs which take a उ *u* in the preterite indicative insert a व *w* in the past participle; but all verbs which take इ *i*, insert an इ *i* in the past participle and in that form of the 3rd singular preterite which is the same as the past participle.

§ 88. The following examples will make the above remarks clear. It must be observed that the √ आ *á*, 'come,' irregularly takes उ *u* as its junction vowel in the present indicative, the present participle, and the preterite conditional. In the other tenses it regularly takes इ *i*. It should also be noted that all verbs, without exception, take इ *i* in the future indicative.

Pres. Ind.		Present Participle.	1st Plur. Pret. Cond.
1st Plural.	2nd Plural (as model of other persons).		
पाइला *páilá.*	पावेलऽ *páwĕla.*	पावत *páwat.*	पउतीं *paüti.*
बजाइला *bajáilá.*	बजावेलऽ *bajáwĕla.*	बजावत *bajáwat.*	बजउतीं *bajaüti.*
चढ़ाइला *charháild.*	चढ़ावेलऽ *charháwĕla.*	चढ़ावत *charháwat.*	चढ़उतीं *charhaüti.*
गाइला *gáilá.*	गावेलऽ *gáwĕla.*	गावत *gáwat.*	गउतीं *gaüti.*
खाइला *kháilá.*	खालऽ *khála.*	खाइत *kháit* or खात [*khát.*	खइतीं *khaïti* or खातीं [*kháti.*
अघाइला *agháilá.*	अघालऽ *aghála.*	अघाइत *agháit* or अघात [*aghát.*	अघइतीं *aghaïti* or [अघातीं *agháti.*
घब्‌डाइला *ghab'ráilá.*	ब्‌डालऽ *ghab'rála.*	घब्‌डाइत *ghab'ráit* or घब्‌डात *ghab'rát.*	घब्‌डइतीं *ghab'raïti* or [घब्‌डातीं *ghab'ráti.*
हड़्‌बड़ाइला *har'baráilá.*	हड़्‌बड़ालऽ *har'barála.*	हड़्‌बड़ाइत *har'baráit* or हड़्‌बड़ात *har'barát.*	हड़्‌बड़इतीं *har'baraïti* or हड़्‌बड़ातीं *har'baráti.*
आइला *áilá.*	आवेलऽ *áwĕla.*	आवत *áwat.*	अ तीं *aüti.*

खेलीं *khaili*, अघेलीं *aghaili*. See General Introduction, § 36.

Root.	Past Participle.	1st Plural Pret. Ind.	2nd Pret. Ind.		3rd Pret. Ind.	
			Singular.	Plural.	Singular.	Plural.
पाव *páw*, 'obtain' (active).	पावल *páwal.*	पउलीं *paüli.*	पउले *paüle.*	पउलऽ *paüla.*	पउलस *paülas.*	पउलन *paülan.*
बजाव *bajáw*, 'cause to speak' (active).	बजावल *bajáwal.*	बजउलीं *bajaüli.*	बजउले *bajaüle.*	बजउलऽ *bajaüla.*	बजउलस *bajaülas.*	बजउलन *bajaülan.*
चढ़ाव *chaṛháw*, 'cause to ascend' (active).	चढ़ावल *chaṛháwal.*	चढ़उलीं *chaṛhaüli.*	चढ़उले *chaṛhaüle.*	चढ़उलऽ *chaṛhaüla.*	चढ़उलस *chaṛhaülas.*	चढ़उलन *chaṛhaülan.*
गाव *gáw*, 'sing' (neuter).	गावल *gáwal.*	गउलीं *gaüli.*	गउले *gaüle.*	गउलऽ *gaüla.*	गावल *gáwal.*	गउलन *gaülan.*
खा *khá*, 'eat' (active).	खाइल *kháïl.*	खइलीं *khaïli.*	खइले *khaïle.*	खइलऽ *khaïla.*	खइलस *khaïlas.*	खइलन *khaïlan.*
अघा *aghá*, 'be satiated' (neuter).	अघाइल *agháïl.*	अघइलीं *ayhaïli.*	अघइले *aghaïle.*	अघइलऽ *aghaïla.*	अघाइल *agháïl.*	अघइलन *aghaïlan.*
घबड़ा *ghab'ṛá*, 'be confused' (neuter).	घबड़ाइल *gháb'ṛáïl.*	घबड़इलीं *ghab'ṛaïli.*	घबड़इले *ghab'raïle.*	घबड़इलऽ *ghab'ṛaïla.*	घबड़ाइल *ghab'ṛáïl.*	घबड़इलन *ghab'ṛaïlan*
हड़बड़ा *haṛ'baṛá*, 'be flurried' (neuter).	हड़बड़ाइल *haṛ'baṛáïl.*	हड़बड़इलीं *haṛ'baṛaïli*	हड़बड़इले *hoṛ'baṛaïle.*	हड़बड़इलऽ *haṛ'baṛaïla.*	हड़बड़ाइल *haṛ'baṛ'áïl.*	हड़बड़इलन *haṛ'baṛaïlan*
आ *á*, 'come' (neuter).	आइल *áïl.*	अइलीं *aïli.*	अइले *aïle.*	अइलऽ *aïla.*	आइल *áïl.*	अइलन *aïlan.*

NOTE.—In all the above the vowels अउ *aü* may be contracted into औ *au* and अइ *aï* into ऐ *ai*: thus पौलीं *pauli*, बजौलीं *bajauli*,

The easiest way of remembering these changes is to note the form of the past participle of each verb; and then, as explained in General Introduction, § 37, the व *wa* is weakened in certain cases to उ *u*.

Some people (especially in Sáran and Champáran) write ए *ĕ* instead of इ *i* : thus अएलीं *aĕlī* instead of अइलीं *ailī*.

§ 89. √ पा *pá*, 'get.'

INFINITIVE (1ST FORM): पा *pá*; obl. पाए *páĕ*, पावे *páwĕ*.

„ (2ND FORM): पावल *páwal*; obl. पौला *paulá*.* (See General Introduction, § 37.)

„ (3RD FORM): पाअब *páab*, पाइब *páib*; obl. पाबै *pábaĭ*, पैबै *paibaĭ*, 'to get.'

PRES. PART. पाइत *páit*, पाविन *páwit* or पावत *páwat*.†

* But from √ खा *khá*, खायल *kháyal*, obl. खैला *khailá*, and so also in other verbs whose junction vowel is इ *i*.

† But from √ खा *khá*, खाइत *kháit* or खात *khát*, and so also in other verbs whose junction vowel is इ *i*, except √ आ *á*, 'come,' which makes आविन *áwit* or आवत *áwat*.

INDICATIVE MOOD.

Person.	PRETERITE. (See remarks above.)		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	(पउलौं or पौलौं) (*paülō*, *paulō*.)	पउलीं or पौलीं *paülī*, *paulī*.	(पइबौं or पैबौं) (*païbō* or *paibō*.)	पाइब or पायब* *páib* or *páyab*.
2nd	पउले or पौले, *paüle*, *paule*.	पउलऽ or पौलऽ *paüla*, *paula*.	पइबे *païbe* or पैबे *paibe*.	पइबऽ or पैबऽ *païba*, *paiba*.
3rd	पउलस or पौलस *paülus* or *paulas*.	पउलन or पौलन *paülan*, *paulan*.	पाई *páí*.*	पइहें or पैहें *païhē* or *paihē*.

* In Champáran also पाएब *paĕb*, पाएत *páit*.

Pres. 2nd sing. पावेले *páwĕle*, but from √ खा *khá*, खाले *khále* or खाइले *kháïle*.
3rd do. पावेला *páwĕlá* . . . . खाला *khálá* or खाइला *kháïlá*.
1st pl. पाईला *páílá* . . . . खाईला *kháílá*.
2nd do. पावेलऽ *páwĕla* . . . . खालऽ *khála* or खाइलऽ *kháïl* ı.
3rd do. पावेले *páwĕle* . . . . खाले *khále* or खाइले *kháïle*.

It will be seen that verbs which take इ *i* as the junction vowel drop the syllable वे *wĕ* in this tense. The only exception is the √ आ *á*, 'come,' which makes आवेले *áwĕle*, आवेला *áwĕlá*, &c.

CONDITIONAL MOOD.

Person.	Present.		Preterite.	
	Singular.	Plural.	Singular.	Plural.
1st	(पाऒँ *páŏ*.*)	पाइँ *páí*.	(पउतोँ *paütõ*.)	पउतीँ *paütí*.†
2nd	पावे *páwe*.	पावऽ *páwa*.	पउते *paüte*.	पउतऽ *paüta*.
3rd	पावस *páwas*.	पावन *páwan*.*	पाइत *páït* or पावत *páwat*.‡	पउतन *paütan*.

* North Muzaffarpúr पाऊँ *páũ*, पावथ *páwath*.

† पौत *paut*, 'पइत *paït*, पैत *pait*, or पवित *pawit*' may be substituted for पउत *paüt* throughout. But from √ खा *khá*, खइतीँ *khaïtí* or खातीँ *khátí*, and so on throughout for all verbs whose junction vowel is इ *i*, except the √ आ *á*, 'come.'

‡ North Muzaffarpúr पवैत *pawait*.

It will be seen that verbs whose junction vowel is इ *i* omit व *w* in the present indicative, the present participle, and the preterite conditional. In these forms also they optionally insert इ *i*. The only exception is the √ आ *á*, 'come,' which retains the व *w* in these cases, though it takes इ *i* and not उ *u* in the past participle and tenses formed therefrom. In short, the √ आ *á* is conjugated like a verb whose junction vowel is उ *u* in the present indicative, the present participle, and its derived forms, but like a verb whose junction vowel is इ *i* in the past participle and its derived forms.

§ 90. Example of a verb whose root ends in ई *í*:—

√ पी *pí*, 'drink.'

INFINITIVE: पीअल *píal*, 'to drink.'

PRES. PART. पीहित *píhit* or पीअत *píat*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	(पीअलोँ *píalõ*.)	पीअलीँ *píalí*.	(पीअबोँ *píabõ*.)	पीअब *píab*.
2nd	पीअले *píale*.	पीअलऽ *píala*.	पीअबे *píabe*.	पीअबऽ *píaba*.
3rd	पीअलस or पीलस *píalas*, *pílas*.	पीअलन or पीलन *píalan*, *pílan*.	पीही *píhí*.*	पीहेँ *píhẽ*.

* In Champáran also पीहीत *píhít*.

Pres. 1st pl. पीईला *píílá*.
2nd sing. पीअले *píale*.

CONDITIONAL MOOD.

Person.	PRETERITE.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	(पीओँ *píõ*.*)	पीहीँ, पीइँ, पीँ *píhí*, *píí*, *pí*.	(पिहितोँ or पीअतोँ) (*pihitõ* or *piatõ*.)	पिहितीँ or पीअतीँ *pihití* or *piatí*.
2nd	पीए or पी *píe* or *pí*.	पीअ or पीहऽ *pía* or *píha*.	पिहिते or पीअते *pihite* or *piate*.	पिहितऽ or पीअतऽ *pihita* or *piata*.
3rd	पीअस *pías*.	पीअन *pían*.*	पीहित or पीअत *píhit* or *piat*.*	पिहितन, पीअतन, पीतन *pihitan*, *piatan*, *pítan*.

* North Muzaffarpúr पीउँ *píũ*, पीअथ *piath*. † North Muzaffarpúr पिऐत *piait*.

§ 91. Example of a verb whose root ends in ऊ *ú*:—

√ चू *chú*, 'drip.'

INFINITIVE: चूअल *chúal*, 'to drip.'

PRES. PART. चूइत *chúit* or चूअत *chúat*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	(चूलों *chúlõ*.)	चूलीं *chúlí*.*	(चूबों *chúbõ*.)	चूअब *chúab*.
2nd	चूले *chúle*.	चूलऽ *chúla*.	चूबे *chúbe*.†	चूबऽ *chúba*.
3rd	चूअल *chúal*.	चूलन *chúlan*.	चूई *chúí*.‡	चूइहें *chúihẽ*.

* Or चूअलीं *chúalí*, and so throughout.
† Or चूअबे *chúabe*; so also in the plural.
‡ Or in Champáran चूईत *chúít*.

Pres. 1st pl. चूईला *chúílá*.
2nd sing. चूअले *chúale*.

CONDITIONAL MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	(चूओं *chúõ*.)*	चूईं *chúí*.	(चूअतों *chúatõ*.)	चूअतीं *chúatí*.†
2nd	चूए *chúe* or चू *chú*.	चूअ *chúa*.	चूअते *chúate*, चूते *chúte*.	चूअतऽ *chúata*, चूतऽ *chúta*.
3rd	चूअस *chúas*.	चूअन *chúan*.*	चूइत *chúit*, चूअत *chúat*.	चूअतन *chúatan*.

* North Muzaffarpúr चूऊँ *chúú*, चूअथ *chúath*. † Or चूइतीं *chúití*, and so on throughout.

§ 92. Example of a verb whose root ends in ओ *o*:—

√ रो *ro*, 'weep.'

INFINITIVE: रोअल *roal*, 'to weep.'

PRES. PART. रोइत *roït*, रोअत *roät*.

INDICATIVE MOOD.

Person.	Preterite.		Future.	
	Singular.	Plural.	Singular.	Plural.
1st	(रोलौँ *rolõ*.)	रोलीँ *rolí*.*	(रोबौँ *robõ*.)	रोअब *roäb*.§
2nd	रोले *role*.	रोलऽ *rola*.	रोअबे *roabe*, रोबे *robe*.	रोअबऽ, रोबऽ, *roaba*, *roba*.
3rd	रोअल *roal*.†	रोलन *rolan*.	रोई *roí*.‡	रोइहेँ *roïhẽ*.

* Or रोअलीँ *roalí̃* or रोवलीँ *rowalí̃*, and so throughout.

† North Muzaffarpúr रोएल *roĕl*.

‡ In Champáran also रोईत *roít*.

§ Or रोइब *roïb*, and so throughout.

CONDITIONAL MOOD.

Person.	Present.		Preterite.	
	Singular.	Plural.	Singular.	Plural.
1st	(रोओँ *roõ*.)*	रोईँ *roí*.	रोइतौँ *roïtõ*.	रोइतीँ *roïtí*.†
2nd	रोवे *rowe*, रोए *roe*, रो *ro*.	रोअ *roa*, रोवऽ *rowa*.	रोइते *roïte*.	रोइतऽ *roïta*.
3rd	रोअस *roas*, रोवस *rowas*.	रोअन *roan*, रोवन *rowan*.*	रोइत *roït*.‡	रोइतन *roïtan*.

* North Muzaffarpúr रोऊँ *roũ*, रोअथ *roath*.

† Or रोअतीँ *roatí̃* or रोतीँ *rotí̃*, and so on throughout.

‡ North Muzaffarpúr रोऐत *rŏait*.

For further examples of verbs of this class, see conjugation of √ हो *ho*, § 53 & ff.

Pres. 1st pl. रोईला *roïlá*.

2nd sing. रोअले *roale*.

CHAPTER IX.

IRREGULAR VERBS.

§ 93. The following verbs are irregular only in their preterite tense indicative:— √ कर *kar*, 'do;' √ धर *dhar*, 'seize' or 'place;' √ हो *ho*, 'become;' and √ जा *já*, 'go.' Their conjugation is therefore given in that tense only.

The conjugation of √ हो *ho* has been already given in § 53 and ff., and is not given here.

The verbs √ मर *mar*, 'die,' √ दे *de*, 'give,' and √ ले *le*, 'take,' are more or less irregular in all the tenses, especially the preterite indicative and present conditional. The verbs √ मर *mar* and √ दे *de* are therefore given conjugated throughout the radical and participial tenses. The verb √ ले *le* is conjugated precisely like the verb √ दे *de*.

OBSERVE that the present indicative of all these verbs is quite regular: thus 1st pl. करीला *karílá*, 'I do,' जाईला *jáilá*, 'I go,' देईला *deilá*, 'I give,' &c. 3rd sing. करेला *karĕlá*, 'he does,' जाला *jálá*, 'he goes,' आवेला *áwĕlá*, 'he comes.' Two contracted forms are, however, of common occurrence, viz. देला *delá*, 'he gives,' लेला *lelá*, 'he takes.' Similarly 2nd sing. देले *dele*, लेले *lele*, and so on.

§ 94. √ कर *kar*, 'do.' √ धर *dhar*, 'place,' 'seize.'

INFINITIVE: करल *karal* or कइल *kaïl*, 'to do;' धरल *dharal* or धइल *dhaïl*, 'to place,' 'to seize.'

INDICATIVE MOOD.

Person.	√ कर *kar*, PRETERITE.		√ धर *dhar*, PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	(कइलौं *kaïlõ*.)	कइलीं *kaïlī*.*	(धइलौं *dhaïlõ*.)	धइलीं *dhaïlī*.*
2nd	कइले *kaïle*.	कइलठ *kaïla*.	धइले *dhaïle*.	धइलठ *dhaïla*.
3rd	कइलस *kaïlas*.	कइलन *kaïlan*.	धइलस *dhaïlas*.	धइलन *dhaïlan*.

* Or कैलीं *kailī*, धैलीं *dhailī*, and so on throughout all forms.

1st pres. ind. करीला *karílá*, धरीला *dharílá*.

§ 95. √ मर *mar*, 'die.'

INFINITIVES: (1) मर *mar*; obl. मरे *marĕ*, मुए *muĕ*.
(2) मरल *maral*, मुअल *mual*; obl. मरल्ला *mar'lá*, मुअला *mualá*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	(मुअलौँ *mualõ*.)	मुअलीँ *mualí*.	(मरब्बौँ *mar'bõ*.)	मरब *marab*.
2nd	मुअले *muale*.	मुअलऽ *muala*.	मरब्बे *mar'be*.	मरब्बऽ *mar'ba*.
3rd	मुअल *mual*.	मुअलन *mualan*.	मरी *marí*.	मरिहैँ *marihẽ*.

Pres. ind. मरीला *marílá*, &c.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	(मुओँ *muõ* or मरोँ *marõ*.)	मुईँ *muí* or मरीँ *marí*.	(मुअतौँ *muatõ* or मरत्तौँ *mar'tõ*.)	मुअतीँ *muatí** or मरत्तीँ *mar'tí*.†
2nd	मू *mú*, मुए *mue*, or मरे *mare*.	मुअ *mua* or मरऽ *mara*.	मुइते *muite* or मरत्ते *mar'te*.	मुअतऽ *muata* or मरत्तऽ *mar'ta*.
3rd	मुअस *muas* or मरस *maras*.	मुअन *muan* or मरन *maran*.	मुअत *muat* or मरत *marat*.	मुअतन *muatan* or मरत्तन *mar'tan*.

* Or मुइतीँ *muití*, and so throughout.
† Or मरितीँ *marití*, and so throughout.

§ 96. √ जा *já*, 'go.'

This root is conjugated like √ खा *khá* in all tenses but the preterite indicative, which is therefore here given. (See § 87 and ff.) With it is given the same tense of √ आ *á*, 'come,' for the sake of comparison. (Cf. § 89.)

	√ आ *á*	√ जा *já*
INFINITIVE No. 1 ...	आ *á* or आवि *áwi*.	जा *já* or जाइ *jái*.
No. 2 ...	आइल *áïl;* obl. ऐला *ailá*.	जाइल *jáil;* obl. जैला *jailá* or जाला *jálá*. गाइल *gáil;* obl. गैला *gailá*.
No. 3 ...	(√ जा *jā*) जाइब *jáib*; Western Bhojpúrí obl. गैबैं *gaibaĩ*.	
PRES. PART. ...	आवित *áwit* or आवत *áwat*.	जाइत *jáït* or जात *ját*.

Person.	√ आ *á*, PRETERITE INDICATIVE.		√ जा *já*, PRETERITE INDICATIVE.	
	Singular.	Plural.	Singular.	Plural.
1st	(अइलों *aïlõ*.)	अइलीं *aïlī*.*	(गइलों *gaïlõ*.)	गइलीं *gaïlí*.†
2nd	अइले *aïle*.	अइलऽ *aïla*.	गइले *gaïle*.	गइलऽ *gaïla*.
3rd	आइल *áïl*.	अइलन *aïlan*.	गइल *gaïl*.	गइलन *gaïlan*.

* Or ऐलों *ailõ*, and so on throughout, except in third singular, which makes only आइल *áïl*.

† Or गैलीं *gailī*, and so throughout. North Muzaffarpúr has गेलीं *gelī*, *&c*.

PRESENT INDICATIVE.

Person.	√ आ *á*. (See § 89.)		√ जा *já*.	
	Singular.	Plural.	Singular.	Plural.
1st	(आवेलों *áwělõ*.)	आईला *áílá*.	(जालों *jálõ*.)	जाईला *jáílá*.
2nd	आवेले *áwěle*.	आवेलऽ *áwěla*.	जाले *jále* or जाइले *jáile*.	जालऽ *jála*.
3rd	आवेला *áwělá*.	आवेले *áwěle*.	जाला *jálá*.	जाले *jále*.

§ 97. √ दे de, 'give.

INFINITIVE: देल *del* (Western Bhojpúrí दीहल *dihal*), 'to give.'
OBL. FORM OF 1ST VARIETY OF INFINITIVE: देवै *dewaĭ* or देऐ *deaĭ*.

INDICATIVE MOOD.

Present: हम दे ही *ham de hi*, &c.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	(देलौँ *delõ*.)	देलीँ *delí*.*	(देबौँ *debõ*.)	देब *deb*, देहब *dehab*.
2nd	देले *dele*.	देलꣲ *dela*.	देबे *debe*, देह्बे *dĕh'be*.	देबꣲ *deba*, देह्बꣲ *dĕh'ba*.
3rd	देलस *delas*.	देलन *delan*.	दी *dí*, दीही *díhi*.	दीहेँ *díhẽ*.

* Or दिह्लीँ *dih'lí*, and so on throughout.

Pres. ind. 1st pl. देईला *deilá*.
2nd sing. देले *dele*, pl. देलꣲ *dela*.
3rd sing. देला *delá*, pl. देले *dele*.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	(देओँ *deõ*.*)	दीँ *dí*, दिहीँ *dihí*.	(देतौँ *detõ*.)	देती *detí*. §
2nd	दे *de*.	दꣲ *da*.	देते *dete*.	देतꣲ *deta* or दीतꣲ *díta*.
3rd	देओ *deo*, देस *des*, दे *de*.†	देन *den*.‡	देत *det* or दीत *dít*.	देतन *detan*.

* North Muzaffarpúr दिऊँ *diũ*.
† North Muzaffarpúr देइक *deik*, देउक *deuk*.
‡ North Muzaffarpúr देथ *deth*.
§ Or दिह्तीँ *dih'tí*, दिहितीँ *dihití*, or दितीँ *ditī*, and so on throughout.

Similarly is conjugated the √ ले *le*, 'take,' the letter ल *l* being substituted for the letter द *d* throughout.

CHAPTER X.

THE PASSIVE VERB.

§ 98. The passive verb is formed by conjugating the verbal noun ending in ल *l* with the verb √ जा *já*, 'go:' thus देखल जाइल *dekhal jáil*, 'to be seen.' This verbal noun is not altered for gender, number, person, or tense, only the verb जाइल *jáil* being conjugated. Thus—

Indicative Present Masculine.

Singular.	Plural.
1. देखल जालों *dekhal jálõ.*	1. देखल जाइला *dekhal jáilá.*
2. देखल जाइले *dekhal jáile.*	2. देखल जालठ *dekhal jála.*
3. देखल जाला *dekhal jálá.*	3. देखल जाले *dekhal jále.*

§ 99. This verbal noun in ल *l* must be carefully distinguished from the past participle having the same termination. The former even in irregular verbs is sometimes quite regular, while the latter is in them almost always irregular. Thus we have verbal nouns such as करल *karal*, मरल *maral*, जाइल *jäil*, besides past participles like कइल *kaïl*, मुअल *mual*, and गइल *gaïl*. The only exceptions are देल *del* and लेल *lel*, for which see the conjugation of the former verb in § 97. At the same time it must be remembered that the verbal noun can always also take the form of the past participle as well as its proper form: so that we may have कइल *kaïl*, मुअल *mual*, verbal nouns, as well as करल *karal* and मरल *maral*. An example of an irregular passive verb is जाइल जाला *jáil jálá* (impersonal), 'it is gone'—*itum est*; but, used in the sense of a potential, 'it can go.' When neuter verbs are used in the passive voice,' they are always used in an impersonal potential sense. Thus हमरा से चलल नाँ जाला *ham'rá se chalal nă jálá*, 'by me it cannot be gone,' 'I cannot go.' Compare below, § 101.

§ 100. Another common form of the passive is made by adding to the direct form of the first variety of the verbal noun (which is the same in form as the root)

the verb पड़ल *paṛal*, 'to fall;' the whole then forms an intensive compound. (See § 114.) Examples of this form are—

किछु किछु जान पड़ेला *kichhu kichhu ján paṛělá*, 'a little is evident,' *i.e.* 'it is slightly apparent.'

एकरा सेँ ई बूझ पड़ेला *ĕk'rá sẽ í bújh paṛělá*, 'from this, this is understood.'

किछु उमड़ल ना देख पड़ेला *kichhu um'ṛal ná dekh paṛělá*, 'it is not seen to be at all increased in size.'

§ 101. The Potential Passive Voice.

This voice is formed by adding आ *á* to the root: thus √ देख *dekh*, potential passive देखा *dekhá*. देखा *dekhá* is then conjugated exactly like any intransitive verb in आ *á*, as explained in § 88. It thus differs from the causal verb (see § 103), which adds आव *áw* to the root. The potential passive is conjugated quite regularly, the following being its principal parts, with which the corresponding causal forms are given for the sake of comparison.

	Potential Passive.	Causal.
Root	देखा *dekhá*.	देखाव *děkháw*.
Infinitive, 2nd form ...	देखायल *děkháyal*; obl. देखैला *děkhailá*.	देखावल *děkháwal*; obl. देखौला *děkhaulá*.
Pres. part. ...	देखाइत *děkháït*.	देखावत *děkháwat*.
Past part. ...	देखाइल *děkháïl*.	देखावल *děkháwal*.
1st pl. pret. ind. ...	देखइलीँ *děkhaïlí̃*.	देखउलीँ *děkhaülí̃*.
2nd sing. pret. ind. ...	देखइले *děkhaïle*.	देखउले *děkhaüle*.
2nd pl. pret. ind. ...	देखइलऽ *děkhaïla*.	देखउलऽ *děkhaüla*.
3rd sing. pret. ind. ...	देखाइल *děkháïl*.	देखउलस *děkhaülas*.
3rd pl. pret. ind. ...	देखइलन *děkhaïlan*.	देखउलन *děkhaülan*.
2nd pl. pres. ind. ...	देखालऽ *děkhála*.	देखावेलऽ *děkháwěla*.
3rd pl. pres. ind. ...	देखाले *děkhále*.	देखावेले *děkháwěle*.

It will be observed that the potential passive verb shortens its antepenultimate, as occurs in the case of causals. (See § 104.)

There is a tendency, which amounts almost to a rule, to drop the junction vowel of all verbs which take इ *i* in the conjugation of the tenses not derived from the past participle of the potential passive. Thus we get the following forms :—

	Usual forms, dropping the junction vowel.	Regular forms, according to § 89.
Infinitive, 3rd form	देखाब *děkháb.*	देखाइब *děkháïb.*
1st pl. fut. ...	देखाब *děkháb.*	देखाइब *děkháïb.*
2nd pl. fut. ...	देखाबऽ *děkhába.*	देखइबऽ *děkhaïba.*
1st pl. pret. conj. ...	देखातीँ *děkhátí.*	देखइतीँ *děkhaïtí.*
3rd pret. conj. and pres. part.	देखात *děkhát.*	देखाइत *děkháït.*

The potential passive has a peculiar force, intimating, not that a thing *is* done, but that it *can be* done. Thus ई पोथी पढ़ाला *í pothí paṛhálá,* 'this book *can be* read,' but ई पोथी पढ़ल जाला *í pothí paṛhal jálá,* 'this book is being read.'

§ 102. The Periphrastic Passive Voice.

A very common kind of passive voice is formed by placing the verb √ आ *á* after the first or shortest form of a verbal noun in the locative case: thus देखे मेँ आइल *dekhě mẽ áil,* 'the coming into seeing,' *i.e.* 'to be seen.' The person by whom the action is done is put in the oblique genitive form of the noun or pronoun when there is one: thus हूँ हमरा देखे मेँ ऐलऽ

tú ham'rá dekhĕ mẽ aila, 'you came into my seeing,' 'you were seen by me.' The following example shows a verb in this voice conjugated in the present indicative masculine:—

Singular.

1. (मैँ देखे मेँ आवेलोँ *mẽ dekhĕ mẽ áwĕlõ,*) ('I am seen.')
2. तूँ देखे मेँ आवेले *tú dekhĕ mẽ áwĕle,* 'thou art seen.'
3. ऊ देखे मेँ आवेला *ú dekhĕ mẽ áwĕlá,* 'he is seen.'

Plural.

1 हमनीका देखे मेँ आईला *hamaniká dekhĕ mẽ áilá,* 'we are seen.'
2. तोहनीका देखे मेँ आवेलऽ *tŏhaníká dekhĕ mẽ áwĕla,* 'you are seen.'
3. उहाँका देखे मेँ आवेले *uhãká dekhĕ mẽ áwĕle,* 'they are seen.'

EXAMPLE.—हमनी का तोहरा देखे मेँ आईला *hamaní ká tŏh'rá dekhĕ mẽ áilá,* 'we are seen by you,' 'you see us.' This form of the passive is especially used in the language of politeness.

CHAPTER XI.

CAUSAL VERBS.

§ 103. A causal verb is formed by adding आव *áw* to the root of the simple verb, and a double causal by adding वाव *wáw*. The stems thus formed are conjugated exactly like verbs whose roots end in आव *áw*. (See § 87.) The long vowel of आव *áw* and वाव *wáw* is, as usual, liable to be shortened in the antepenultimate of all tenses except the present indicative (see General Introduction, § 36); and if the व *wa* is followed by the neutral vowel, it becomes उ *u* (see General Introduction, § 37), which with a preceding अ *a* (see General Introduction, § 35) may be written औ *au*.

Thus, taking the simple verb √ उठ *uṭh*, 'rise,' the first plural present indicative of its causal would be regularly उठावीला *uṭháwílá*, and the first plural preterite उठवल्हीँ *uṭhaw'lí*, which, as व *wa* is followed by the neutral vowel, becomes उठउल्हीँ *uṭhaülí*, and finally उठौल्हीँ *uṭhaulí*.

Similarly, for the double causal the forms would be उठ्वावीला *uṭh'wáwílá* and उठ्वउल्हीँ *uṭh'waülí* or उठ्वौल्हीँ *uṭh'waulí*.

The following are examples of the regular formation of causals and double causals:—

Simple Verb.	Causal.	Double Causal.
√ उठ *uṭh*, 'rise.'	उठाव *uṭháw*, 'raise.'	उठ्वाव *uṭh'wáw*, 'cause to raise.'
√ कट *kaṭ*, 'be cut.'	कटाव *kaṭáw*, 'cut.'	कट्वाव *kaṭ'wáw*, 'cause to cut.'
√ छिप *chhip*, 'be hidden.'	छिपाव *chhipáw*, 'hide.'	छिप्वाव *chhip'wáw*, 'cause to hide.'
√ मिल *mil*, 'meet.'	मिलाव *miláw*, 'mix.'	मिल्वाव *mil'wáw*, 'cause to mix.'
√ सुन *sun*, 'hear.'	सुनाव *sunáw*, 'tell.'	सुन्वाव *sun'wáw*, 'cause to tell.'

§ 104. If the simple root contains a long vowel it is shortened, viz. आ *á* to अ *a*, ई *í* to इ *i*, ऊ *ú* to उ *u*, ए *e* to ऎ *ĕ*, ओ *o* to ओ *ŏ*, ऐ *ai* to ऐ *ăi*, and औ *au* to औ *ău*.

Similarly, if a root ends in a double consonant, it is made single : thus—

Simple Verb.	Causal.	Double Causal.
✓ पाक *pák*, 'be cooked.'	पकाव *pakáw*, 'cook.'	पकऽवाव *pak'wáw*, 'cause [to cook.'
✓ जाग *jág*, 'be awake.'	जगाव *jagáw*, 'awaken.'	जगऽवाव *jag'wáw*, 'cause [to awake.'
✓ धाव *dháw*, 'run.'	धवाव *dhawáw* 'cause [to run.	
✓ ढाँक* *ḍhãk*, 'cover.	ढँकाव *ḍhãkáw* 'cause [to cover.'	
✓ जीत *jít*, 'conquer.'	जिताव *jitáw*, 'cause to.' [conquer.'	जितऽवाव *jit'wáw*, 'cause [to cause to conquer.'
✓ सीख *síkh*, 'learn.'	सिखाव *sikháw*, 'teach.'	सिखऽवाव *sikh'wáw*, 'cause [to teach.'
✓ पी *pí*, 'drink.'	पिआव *piáw*, 'cause to [drink.'	पिअवाव *piawáw*, 'cause [to cause to drink.'
✓ भीँग* *bhĩg*, 'be wet.'	भिँगाव *bhĩgáw*, 'moisten.'	
✓ घूम *ghúm*, 'be turned.'	घुमाव *ghumáw*, 'turn.'	घुमऽवाव *ghum'wáw*, 'cause [to turn.'
✓ सूत *sút*, 'sleep.'	सुताव *sutáw*, 'put to [sleep.'	सुतऽवाव *sut'wáw*, 'cause [to put to sleep.'
✓ बूड़ *búṛ*, 'sink.'	बुड़ाव *buṛáw*, 'immerse.'	

* Regarding *anunásik*, see General Introduction, § 28.

Simple Verb.	Causal.	Double Causal.
✓ डूब *ḍúb*, 'sink.'	डुबाव *ḍubáw*, 'immerse.'	
✓ तोप *top*, 'be covered.'	तोपाव *tŏpáw*, 'cover.'	
✓ देख *dekh*, 'see.'	देखाव *dĕkháw*, 'show.'	देखव्वाव *dĕkh'wáw*, 'cause to show.'
✓ बैस *bais*, 'sit.'	बैसाव *baïsáw*, 'seat.'	बैसव्वाव *baïs'wáw*, 'cause to sit.'
✓ पौँर *paũr*, 'swim.'	पौँराव *paũráw*, 'cause to swim.'	
✓ धौड़ *dhauṛ*, 'run.'	धौड़ाव *dhaüṛáw*, 'cause to run.'	
✓ लुक्क *lukk*, 'be hidden.'	लुकाव *lukáw*, 'hide.'	लुकव्वाव *luk'wáw*, 'cause to hide.'

Note in connection with the above :—

Simple Verb.	Causal.
✓ कह *kah*, 'say.'	कहव्लाव *kah'láw* or कहाव *kaháw*.
✓ खा *khá*, 'eat.'	खिआव *khiáw* or खिलाव *khiláw*.

§ 105. Some primitive neuter verbs, having a monosyllabic root enclosing a short vowel, form the first causal by simply lengthening that vowel. The double causal is formed in the usual way, *e.g.*—

Simple Verb.	Causal.
✓ कट *kaṭ*, 'be cut.'	काट *káṭ*, 'cut.'
✓ बंध *bandh*, 'be tied.'	बाँध * *bȧ̃dh*, 'tie.'
✓ लद *lad*, 'be loaded.'	लाद *lád*, 'load.'
✓ घिंच *ghiṅch*, 'be dragged.'	घीँच * *ghĩch*, 'drag.'

§ 106. Sometimes a cognate diphthong is substituted for the long vowel, *e.g.*—

खुल *khul*, 'be open.'	खोल *khol*, 'open.'
घुल *ghul*. 'melt.' (*Neut.*)	घोल *ghol*, 'melt.' (*Act.*)

* When the vowel is lengthened, *anuswár* becomes *anunásik*. (See General Introduction, § 28.)

§ 107. The verb √ निकस *nikas*, 'come out,' makes its causal निकास *nikás*, 'take out,' on the analogy of the above. So also √ पसर *pasar*, 'be scattered,' makes पसार *pasár*, 'scatter,' 'extend;' √ ससर *sasar*, 'slip,' ससार *sasár*, 'cause to slip;' √ उपर *upar*, 'be rooted up,' उपार *upár*, 'root up;' and √ उखर *ukhar*, 'be rooted up,' उखार *ukhár*, 'root up.'

§ 108. (*e*) The following are irregular :—

Simple Verb.	Causal.	Double Causal.
√ अट *aṭ*, 'be stopped.'	आड़ *áṛ*, 'stop.'	अड़ाव *aṛáw*.
√ फट *phaṭ* or फाट *pháṭ* 'be torn.'	फाड़ *pháṛ* or फार *phár* 'tear.'	फड़ाव *phaṛáw* or फड़्वाव *phaṛ'wáw*. फराव *pharáw* or फार्वाव *phar'wáw*.
√ छुट *chhuṭ*, 'be separated.'	छोड़ *chhoṛ* or छाड़ *chháṛ*, 'separate.'	छोड़ाव *chhŏṛáw*.
√ जुट *juṭ*, 'be joined.'	जोड़ *joṛ*, 'join.'	जोड़ाव *jŏṛáw*.
√ फूट *phúṭ*, 'be burst.'	फोड़ *phoṛ* or फोर *phor*, 'burst.'	फोड़ाव *phŏṛáw* or फोड़्वाव *phŏṛ'wáw*. फोराव *phoráw* or फोर्वाव *phŏr'wáw*.
√ टूट *ṭúṭ*, 'be broken.'	तूर *túr*, तूड़ *túṛ*, टूड़ *ṭúṛ*, 'break.'	तुराव *turáw* or तुड़ाव *tuṛáw*.
√ बिक *bikk*, 'be sold.'	बेँच *bēch* or बिकाव *bikáw*, 'sell,'	
√ रह *rah*, 'remain.'	राख *rákh* or रक्ख *rakkh*, 'place.'	
√ मर *mar*, 'die.'	मार *már* or मुआव *muáw*, 'kill.'	

CHAPTER XII.

COMPOUND VERBS.

§ 109. Compound verbs are either intensives, potentials, completives, frequentatives, desideratives, continuatives, staticals, inceptives, permissives, or acquisitives.

§ 110. Compound verbs may be classed as—(1) those formed with the verbal noun, and (2) those formed with the participles.

(1) Those formed with the verbal noun are—

a) Intensives.	*e*) Desideratives.
b) Potentials.	*f*) Inceptives.
c) Completives.	*g*) Permissives.
d) Frequentatives.	*h*) Acquisitives.

(2) Those formed with the participles—

a) Continuatives.	*b*) Staticals.

Class I.—Compounds formed with the Verbal Noun.*

§ 111. There are three varieties of the verbal noun—

a) In अ *a* (silent), oblique form, ए *ĕ*; as देख *dekh*, obl. देखे *dokhĕ*.†

b) In ल *l*, oblique form, ला *lá*; as देखल *dekhal*, obl. देखला *dĕkh'lá*.†

c) In ब *b*, oblique form, wanting; as देखब *dekhab*, obl. wanting.†

The direct first form is always the same as the root.

Compound verbs are either formed with the direct form of the first or second variety of the verbal noun, or with the oblique form of the first variety.

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* Much of the succeeding matter is based on Kellogg's Hindí Grammar.

† Western Bhojpúrì oblique,—देखैं *dekhäṅ*, देखले *dĕkh'le*, and देखबै *dĕkh'bäṅ*, respectively.

§ 112. In pure Bhojpúrí *Intensives, Potentials,* and *Completives,* are always formed with the direct form of the first variety; *Frequentatives* are always formed with the direct form of the second variety; and *Desideratives* are generally so. *Inceptives, Permissives,* and *Acquisitives,* are always formed with the oblique form of the first variety. In Western Bhojpúrí, the practice is different.

113. *Intensive* compounds intensify or otherwise modify the meaning of the verb whose root stands first in the compound. They are formed by adding to a verbal noun of the first variety in the direct form one of certain other verbs, which latter verb in conjunction with the verbal noun is then conjugated as usual. This second conjugated member does not, however, retain its separate character and significance, but only modifies, in accordance with the general idea which it embodies, the meaning of the unconjugated verbal noun to which it is annexed. Examples are—

फेँकल *phẽkal*, 'to throw.'	फेँक देल *phẽk del*, 'to throw away.'
टूटल *túṭal*, 'to break.'	टूट डालल *túṭ ḍálal*, 'to break in pieces.'
बनल *banal*, 'to be made.'	बन आइल *ban áil* or बन जाइल *ban jáil*, 'to be completed.'
खाइल *kháil*, 'to eat.'	खा जाइल *khá jáil*, 'to eat up.'
बोलल *bolal*, 'to speak.'	बोल उठल *bol uṭhal*, 'to speak suddenly.'
काटल *káṭal*, 'to cut.'	काट लेल *káṭ lel*, 'to cut for oneself.'
राखल *rákhal*, 'to place.'	राख लेल *rákh lel*, 'to lay by.'

§ 114. The auxiliary verbs usually employed to form intensives are—

देल *del*, 'to give,'	implying	*intensity.*
डालल *ḍálal*, 'to throw,'	"	*violence.*
आइल *áil*, 'to come,' / जाइल *jáil*, 'to go,'	"	*completion.*
पड़ल *paṛal* or परल *paral*, 'to fall,'	"	*chance.*
उठल *uṭhal*, 'to rise,'	"	*suddenness.*
लेल *lel*, 'to take,'	"	*reflexiveness.*

पड़ल *paṛal* is also used in intensive compounds to form passives of transitive verbs. (See § 100.)

§ 115. *Potentials* are formed by adding to the same form of the verbal noun of any verb the verb सकल *sakal*, 'to be able,' which may then be conjugated throughout. Examples are—

बोल सकल *bol sakal*, 'to be able to speak.'

ऊ धौड़ सकला *ú dhaur sakalá*, 'he can run.'

हम जा सकब (or सकीला) *ham já sakab* (or *sakílá*), 'I shall be able to go.'

उन्हनीका आ सकलन *unh'níká á sak'lan*, 'they were able to come.'

हम नाहीं जा सकीं *ham náhí já sakí*, 'I cannot go.'

§ 116. *Completives* are formed by adding to the same form of the verbal noun of a verb the verb चुकल *chukal*, 'to be finished,' which may then be conjugated throughout. This compound denotes the *completion* of the act denoted by the primary member of the compound. Examples are—

ऊ खा चुकल *ú khá chukal*, 'he has done eating.'
जब ऊ खा चुकी *jab ú kha chukí*, 'when he shall have eaten.'
ऊ तऽ जा चुकल *ú ta já chukal*, 'he is indeed already gone.'

§ 117. *Frequentatives* are formed by affixing to the direct form of the second variety of the verbal noun of any verb the verb करल *karal*, 'to do.' which may then be used in any tense. Examples are—

आइल करऽ *áil kara*, 'come often,' *lit.* 'do the act of coming.'

ऊ कहल करेला *ú kahal karĕlá*, 'he is in the habit of saying.'

हम सासतर पढ़ल करीला *ham sás'tar parhal karílá*, 'I am in the habit of reading the shástras.'

तूँ हमार बात मानल करऽ *tû hamár bát mánal kara*, 'always obey my words.'

तूँ काहे ऐसन काइल करलऽ *tû káhĕ aisan kaïl karala*, 'why do you always do so?'

ऊ जाइल करेला *ú jáil karĕlá*, 'he often goes.'

The Western Bhojpúrí idiom is illustrated by the phrases देखै करल *dĕkhaĭ karal*, देखल करल *dekhal karal*, or देखब्वै करल *dĕkh'baĭ karal*, 'to see frequently.'

§ 118. *Desideratives* are formed, like frequentatives, with the direct form of the verbal noun in ल *l*, substituting the verb चाहल *cháhal* for करल *karal* as the second or conjugated member. These denote primarily *desire* to do the action expressed of the principal member ; secondarily, the *immediate futurity* of that action. Examples are—

ऊ बोलल चाहत बा *ú bolal cháhat bá*, 'he wishes to speak.'

घड़ी बाजल चाहत बाटे *ghaṛí bájal cháhat báṭe*, 'the clock is on the point of striking.'

Sometimes the principal verb is put in the oblique form of the first variety of the verbal noun with or without the dative postposition के *ke* or ला *lá*. Examples are—

घड़ी बाजे चाहत रहे *ghaṛí bájĕ cháhat rahe*, 'the clock was about to strike.'

ऊ बोले के चाहला *ú bolĕ ke cháhalá*, 'he wishes to speak.'

ऊ मुए (or मरे) चाहऽता *ú muĕ* (or *marĕ*) *cháh'tá*, 'he is on the point of death.'

ऊ जाए के चाहऽता *ú jáĕ ke cháh'tá*, 'he wishes to go.'

भेजे ला चाहीला *bhejĕ lá cháhílá* , 'I wish to send.'

Generally the form with के *ke* or ला *lá* expresses desire, and the form without these postpositions immediate futurity.

The desiderative compound in the precative form with चाही *cháhí* is idiomatically used to express obligation or duty. Examples are— .

ई पोथी के पढ़ल चाही *í pothí ke paṛhal cháhí*, '(one) ought to read this book.' (*Lit.* 'be good enough to wish to read.')

तोहऽरा उहाँ जाए के चाही *tŏh'rá uhā̃ jáĕ ke cháhí*, 'it is right for you (*i.e.* you ought) to go there.'

The Western Bhojpúrí idiom is illustrated by the phrases देखैं चाहल *dekhaĭ cháhal*, देखल चाहल *dekhal cháhal*, or देखऽबै चाहल *dĕkh'baĭ cháhal*, 'to wish to see.'

§ 119. *Inceptives* are formed by using the inflected form of the first variety of the verbal noun in construction with the verb लागल *lágal*, 'to be joined to,' 'to begin,' and denote the action of the verbal noun as *beginning*. Examples are—

कहे लागल *kahĕ lágal*, 'he began to say.'

मारे लागल *márĕ lágal*, 'he began to beat.'

बाघ खाए लागल *bágh kháĕ lágal*, 'the tiger began to eat.'

The Western Bhojpúrí idiom is illustrated by the phrases देखैं लागल *dekhaṅ lágal* or देखब्बैं लागल *dĕkh'baṅ lágal*, 'to begin to see.'

§ 120. *Permissives* are formed by combining the same form of the verbal noun with the verb देल *del*, 'to give,' and express *permission* to do the act denoted by the verbal noun. Examples are—

हमन्रा के जाए दऽ *ham'rá ke jáĕ da*, 'let me go.'

हमन्रा के बोले दीहीं *ham'rá ke bolĕ díhí*, 'be good enough to let me speak.'

ऊ ओकन्रा के खाए देलस *ú ŏk'rá ke kháĕ delas*, 'he allowed him to eat.'

The Western Bhojpúrí idiom is illustrated by the phrases देखैं देल *dekhaṅ del* or देखब्बैं देल *dĕkh'baṅ del*, 'to allow to see.'

§ 121. *Acquisitives* are the exact converse of the preceding, and are formed in the same way, substituting पावल *páwal*, 'to get,' for देल *del*. Examples are—

तूँ उहाँ जाए ना पइबऽ *tū uhā̃ jáĕ ná paiba*, 'you will not obtain permission to go there.'

हम बैसे ना पौलीं *ham baisĕ ná paulí*, 'I was not allowed to sit.'

Class II.—Compounds formed with the Participles.

§ 122. *Continuatives* are formed by combining the present participle of any verb with the verbs जाइल *jáil*, 'to go,' or रहल *rahal*, 'to remain. The compound with जाइल *jáil* expresses *steady progression*, and with रहल *rahal* the *continuance* of a complete action. Examples—

ऊ लिखित जात बाटे *ú likhit ját báṭe*, 'he is going on writing.'

ऊ लरिकी पढ़त जात रह॰ली सऽ
ú lariki parhat ját rah'l(i)sa, } 'those girls were going on reading.'

पानी बहत जात बाटे *pání bahat ját báte,* 'the water keeps flowing away.'

ऊ गावत रहले *ú gáwat rahale,* 'they continue singing.'

तोहनी काहे हसत रहलऽ *tŏhaní káhĕ hãsat rahala,* 'why do you keep laughing?'

नदी के धार बहत रहेला *nadí kĕ dhár bahat rahĕlá,* 'the stream of the river keeps flowing on.'

The Western Bhojpúrí idiom is illustrated by the phrases देखै पावल *dekhaĭ páwal* or देख॰बै पावल *dĕkh'baĭ páwal,* 'to be allowed to see.'

Closely connected with the above is a common combination in which the past instead of the present participle takes the first place and a verb of motion the second place. Examples are—

एक बाघ पड़ल फिरत रहे *ĕk bágh paṛal phirat rahe,* 'a tiger was prowling about.'

लौँड़ी चलल जात रहे *lãũṛí chalal ját rahe,* 'a girl was going away.'

§ 123. *Staticals* denote motion in a state of doing anything. They are formed by combining a verb of motion with a present participle. Examples are—

ऊ रोअत आवत बा *ú roat áwat bá,* 'he comes weeping.'

एगो मेहरारू गावत आवत रहे *ego mĕh'rárú gáwat áwat rahe,* 'a woman came singing.'

DIVISION III.

INDECLINABLES.

§ 124. See General Introduction.

APPENDIX I.

THE following selections are in the Bhojpúrí dialect of Śáran. They were translated for me by Bisesar Parśád of Dahiáw, in that district. A translation will be found in the General Introduction.

SELECTIONS FROM THE BHOJPÚRÍ DIALECT.

CONVERSATION BETWEEN TWO VILLAGERS.

१ प्रश्न कहऽ भाई, कहँवाँ सेँ आवेलऽ ?

उत्तर परोसे का गाँव सेँ आवत बानी ।

२ प्र. ओहिजा सेँ कब चलल रहीँ ?

उ. सँवकेरे के चलल हवीँ ।

३ प्र. काहे खातिर उआँ गइल रहलीँ हाँ ?

उ. उहँवाँ हमार खेत बाटे, ओहे देखे गइल रहलीँ हाँ ।

४ प्र. ओह मेँ का बोअल बा ?

उ. खाली रहर बोअल बाटे ।

५ प्र. कहऽ भाई, अबकी जजाद के कइसन रङ्ग बा ?

उ. एह फसिल के का हाल पुछले बाड़ऽ ; बरखा बिना अनेर हो गइल ।

६ प्र. आज काल्ह रउरा भाई के नइखीँ देखत ?

उ. हमार भाई आज काल्ह किला मेँ नोकर बाड़; एने का ओर बहुत कम आवेले ।

७ प्र. आज काल्ह अपने का बड़की गाय के का हाल हवे ?

उ. ऊ आज काल्ह गाभिन बा, बाकी लेहना नइखे मीलत, तेही* सेँ दूबरि बाटे ।

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* Emphatic form of तेह सेँ.

८ प्र. कउ महीना सँ गाभिन बा ?

उ. आठ महीना तउ भइल, बाकी ओकर पेट ऊँच नइखे बुझात *।

९ प्र. कोँहरवतिया कि अबही ना ?

उ. हँ, तनी तनी बुझात बा।

१० प्र. ई एकर कउ बियान भइल ? केतना दूध करेले ?

उ. ई एकर अठएँ बियान हउ। दू अढ़ाई सेर दूध एक जून करेले।

११ प्र. हमरा एगो बकरी कीने के बा ; रवाँ गाँवे मीली ?

उ. हमरा गाँवे बकरी तउ बाड़ी सउ, बाकी दामे बड़ कड़ा बा।

१२ प्र. अपने के बकरी का भइल ?

उ. हम घरे खातिर ओ के गाँवही ढिलले * रहीले।

१३ प्र. किछु दूध करेले ?

उ. लड़िकन के पीए भर हो जाला।

१४ प्र. अबरिक जखि बोअले बाडउ की ना ?

उ. जखि तउ बोअले बानी, बाकि ओह मैँ किछु जान नइखे।

१५ प्र. रवाँ हिआँ सँ बरहा मोटि मील सकेला ?

उ. काहे ना ? पटउनी भइला पर ले लेब।

१६ प्र. रवाँ हिआँ कउ गो मोटि चलेला ?

उ. तीन गो मोटि तउ नधले बानी।

१७ प्र. राउर आम के बगइचा किछु फरेला की ना ?

उ. एह बेरी तउ बदरी सँ फोड़नि मैँ मधुआ लागि गइल; नाही तउ बडे फरत रहल हा।

१८ प्र. थोरिका आम हमरो के अचार खातिर पेठा देब ?

उ. जब रवाँ मन मैँ आवे, तबे आ के तुरवा लीहीँ।

१९ प्र. राउर लड़िका किछु पढ़ेले की ना ?

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* Potential passive pres. part. with negative auxiliary, forming the periphrastic present.

† From √ ढील.

उ. ऊँ गुरू कोहाँ जाले ; अच्छर मत चिन्हले बाड़े, बाकि आजकाल्ह पहाड़ पढ़तारे ।

१० प्र. इस्कोल मेँ काहे ना भेजौँ ?

उ किछु सीख लेसु, तब भेज देब ।

११ प्र हमहूँ अपना लड़िका के इस्कोल मेँ भेजे के चाहतारीँ ?

उ. बेस ; तब हमरा लड़िका का सङ्गे ओकरो के भेज दीँ ।

FABLES.

पहिल बात ।

मुरगा आउर मोती के दाना ।

एगो मुरगा गोबर का ढेरी के चँगुर सेँ उटकेरत रहे । एके बेर एगो बड़ि चुक के मोती निकल आइल । मुरगा कहलस, अहा, एकर सूरत सकल आउर जोत कैसन बा, परखिया एकरा के पाइत, खुसी सेँ फूल जाइत । बाकि हमार भूख एकरा सेँ ना जाई । हाए, एगो चाउर के दाना हमरा मौलित तब सेगो मोती सेँ बढ़ जाइत । साँच हउ, जे अपना काम मेँ ना आइल, से चूल्हा भनसार मेँ जाए ॥

दोसर बात ।

कँगाल के पूछल आउर अथीथ के जवाब दीहल ।

एगो दुखिया केहू सिध महातमा से आ के पुछलस के, हम भूखेँ मरौँ, आउर हमार परोसिया राज भोग सेँ दिन रात चैन करस ; ओकरा मेँ कौन अइसन गुन बाटे, जे राम जी अतिना दिहलन आउर हमरा के दुखिया बनौलन । ई बात सुन के, बाबा जी बोलले, काहे बाबा, तूँ ई ना सुनले हउ, राम जी उपर हो के सभका के देखत रहेलन ; जेकर जइसन कमाई होला, तेकरा के तइसन देलन॥

तीसर बात।

देस बिदेस फिर॰ला के लाभ।

केहू भल अदिमी कौनो बाबा जी सेँ पुछ॰लेन के, महाराज जी, रवाँ देस देस गाँवे गाँव फिर॰ला सेँ का मीलेला। एक ठाईं बइस के राम राम काहे नाँ करीँ। कौनो मठिया मेँ बइस के पर॰मेसर के गुन काहे ना गाईँ। बाबा जी कह॰लन, बाबा, ई साँच हऽ, बाकि ई कहाउत तूँ नाँ सुन॰लऽ हऽ, बहत पानी साफ रहेला अमल पानी गमक जाला। साधू लोग के फिर॰ले चलल अच्छा हऽ, जे मेँ उन के दाग नाँ लागे॥

छउठ बात।

एक दीन जार का दीन मेँ केहू बड़ा* अदिमी का घर मेँ आगि लागल, उन॰कर सभ चीज बतुस जर के राख हो गइल। ऊ बड़॰रा खड़ा हो के पछ॰तावा करत रहस। एत॰ना मेँ एगो गरीब अदिमी, जार का मारे, थर थर काँपत, घर सेँ निकस आइल, आउर हाथ के सेके लागल। तब ऊ अमीर अदिमी बोल॰ले; बाह जि बाह, केहू के घर जरे केहू तापे॥

पचईं बात।

बान्हल लक॰ड़ी, आउर खूलल लक॰ड़ी।

एगो गिर॰हस्त के लड़िकन अप॰नन्ह मेँ लरत झग॰रत रहस; बात सेँ बझुत बुझाउलस बाकि ऊ सभ ना मन॰ले। गिर॰हस्त अप॰ना मन मेँ कह॰लस के, जब ले हम ई लोग के आँखि सेँ किछु ना देखाइब तब ले ना बुझिहेँ। ऊ एक दीन अप॰ना बेटन के बोलउलस, आउर कह॰लस के, थोरे लक॰ड़ी हम॰रा साम॰ने ले आवऽ। गिर॰हस्त ऊ लक॰ड़ी सभ के एक रस॰री मेँ कस के बान्ह॰लस। तब ऊ सभ सेँ कह॰लस के रस॰री जन खोलऽ आउर लक॰ड़ी सभ के टूड़ डालऽ। ऊ सभ बझुत जोर कइलन, बाकि किछुओ ना भइल। फिनु गिर॰हस्त खोल के एक एक गो लक॰ड़ी इन के देलस, जेक॰रा के ऊ लोग तुरन्ते तूर देले। तब उन॰कर बाप कह॰लस के, ए बेटा तूँ लोग बान्हल लक॰ड़ी के नीअर अप॰नन्ह मेँ मीलल रहबऽ, तऽ सभ मुदइ के दबउले रहबऽ; आउर जब अलग अलग होइबऽ तऽ बूझऽ के बिगर गइलऽ। अलग अलग भइला सेँ बिग॰रल।

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* Obl. of बड़.

छठईं बात।

छँड़ाड़ आउर भेंड़ी के मेल।

एक दीन छँड़ाड़ भेंड़ी सेँ कह भेजऽलस के, आवठ, हम आउर तोहनीका अपऽनन्ह मेँ मेल करीँ; काहे अपऽनन्ह मेँ लरीँ, आउर आपन अपऽना जान के गाहक रहीँ। ईहे पाजी कुत्ता लराई के जड़ हवे सठ। असऽहीँ सब जगे भूक भूक हमनी के लरावत फिरेले सठ, आउर हमऽरा तोहऽरा सेँ भगऽरा करावेले सठ। इनऽका के हमऽरा इहऽवाँ भेज दठ। फिनु भगऽरा का बा।। हमऽरा आउर तोहऽरा मेँ सभ दीन सलाह आउर मेल रही। तठ एको तोहर बार टेढ़ ना होई। गँवार भेंड़ी ऊ नटऽखट छँड़ाड़ के बात मान लेलस, आउर कुत्ता सभ के छँड़ाड़ का लगे भेज देलस। पहिले तठ छँड़ाड़ कुत्ता सभ के खा गइल, फिनु भेंड़ी का पीछे हाथ धो के परल, आउर थोरऽही दीन मेँ सभ भेंड़ी के खा गइल॥ साँच हठ, दुसऽमन सभ दीन धोखा देला; ऊ बड़ गँवार हठ जे दुसऽमन के साँच बुझेला॥

सतईं बात।

बाघ आउर छँड़ाड़ आउर चीता।

एक दीन बाघ आउर छँड़ाड़ आउर चीता अपऽनन मेँ ई बात गोचर कइले के, हमनी का मील के सिकार करीँ। फिनु अपऽनन्ह मेँ बाँट लीँ। ई बात ठहऽरा के बन मेँ कूदे फाने लगऽले, आउर एगो बड़ऽका एक हरीन करिया मारऽलन सठ। तब बाघ बोलल के आवठ, एकऽरा के बाँट लीँ, आउर तुरन्तऽहीँ ओकऽरा के तीन टूका कर दिहऽले सठ, आउर गरज के बोलल के, पहिल टुकऽड़ा तठ हम लेब, काहे के हम बन के राजा हईं, दोसऽरो हमऽहीँ लेब, काहे के एकऽरा का मारे मेँ बढ़ि मेहऽनत कइलीँ हँ; आउर तीसर टुकऽड़ा ईहे धइल बा, देखीँ तठ केकर ठेंगऽरी परेला के हमऽरा सामऽने सेँ उठा के जाला। ई सुन के चीता आउर छँड़ाड़ पोँछ दबा के भगऽले, आउर बाघ अकेले हरीन के खा गइल। ई कहाउत साँच हठ, जेकर लाठी ओकऽरे भइँस॥

आठईं बात।

माटी आउर पीतर का घइला के बातऽचीत।

एक बेर कहिँ नदी बहल रहे, ओह मेँ एगो पीतर के घइला, आउर एगो माटी के घइल बहल जात रहे। पीतर के घइला माटी का घइला सेँ कहऽलस के, हमऽरा साथ लागल

चलठ, तठ हम तोहन्रा के बचा लेब। माटी के घइला बोलल, ई बात अपन्ने बड़त अच्छा कहन्लीं, हम अपन्ना के भला मानब आउर सदा गुन गाइब; बाकि सच पूछीं, तठ हमन्रा ई डर बा, कतन्हीं पानी का लहर का धक्का सें अपन्ने का पास ना आरहीं; काहे के अपन्ना फरक रहन्लीं, तो ऐसेही हिलत भूलत कतन्हूँ तीर पर जा पड़ँचब; बाकि जों अपन्ने सें भेंट भइल, आउर कतन्हूँ भूल सें ठोकर लग गइल, तो हमार पेट फाट जाई। सच बा, बड़न सें आस रक्खीं, बाकि लगे ना जाईं॥

नवईं बात।

एगो मुनन्सी बजार मैं बइसल चिट्ठी लीखत रहस। एगो परन्देसी अइले, आउर कहन्ले, मुनन्सी जी, का लीखत बानीं। मुनन्सी जी जवाब दिहन्ले के, भाई, चिट्ठी लीखन्तानीं। तब ऊ कहन्ले के, हमन्रो सलाम लीख दीहल जाईं। मुनन्सी जी कहन्ले के नाहीं जी, अरन्जी लीखत बानीं, तब ऊ कहन्ले के, हमन्रो सही कर दीं। मुनन्सी जी अगुता के कहन्ले के, तमस्सुक लीखन्तानीं, तब ऊ कहन्ले के, हमार गोवाही लीख दीं। मुनन्सी जी, विचार कइलन, ई तठ केहू अजब ढङ्ग के अदिमी देखाइ देत बाड़। पुछन्ले के, अपन्ने के नाम का हठ। तब ऊ हँसन्ले, आउर कहन्ले के, हमार नाम ईहे हठ, मान चाहे मत मान, हम तोहार मेहन्मान॥

दसईं बात।

एगो बड़ा अदिमी का घर मैं रात के आगि लागल, ऊ तठ आपन बाल बच्चा समेत निकस के भगन्ले, आउर नोकर के डकुम देले, कि चीज बतुस निकासठ। एहि मैं आगि बड़त लहक गइल; सभ घर लहन्रे लागल। नोकर कहन्ले के, हम कौन कौन चीज निकासीं, तब ऊ बड़ अदिमी पछन्ता के कहन्ले, बाबा, मकान मैं आगि लागल बा, जे निकन्से सेही लाभ॥

इगारन्हीं बात।

गँवार अहिरिन।

एगो गँवार अहिरिन माँथ पर दही के हँड़िया रखन्ले चल जात रहे। चलत चलत ओकान्रा मन मैं ई उमङ्ग उठल के, ई दही के बेंचब, आउर ठेकुआ सें आम कीनब; किछु आम हमन्रा पास बा, सभ मिला के तीन से सें किछु बढ़ जाई। ए मैं किछु सड़ जाई; बाकि हँ, अढ़ाई से तो बच जाई। आउर ओह मैं सें जे बच जाई ओकर अच्छा दाम मीली, तठ

दिश्चरी मेँ एगो हरिश्चर सारी कीनब। हँ, हँ, हरिश्चर सारी हम॰रा मुँह पर श्चका सोभी। श्चाउर बस हम त॰ हरिश्चरे सारी लेब; श्चाउर श्चोक॰रा के पहिन के मेला जाइब; श्चाउर खूब श्चइँठ के श्चप॰ना कप॰ड़ा गह॰ना के सोभा श्चाउर मुँह के चमक दमक देखाइब; श्चाउर चाल मेँ से से गो जोड़ खाइब। श्चइसन सोच बिचार मेँ गँवार श्चहिरिन कुच्छो चमक के टेढ़ चलल, के दही के हँड़िश्चा श्चोक॰रा माँथ सेँ गिर के चूर चूर हो गइल, श्चाउर सभ घर बनल बनावल बिगड़ गइल॥

बार॰हीँ बात।

चील्ह श्चाउर कउश्चा।

एगो चील्ह का ठोर मेँ घोँघा रहे। कित॰नऊँ धर॰ती पर पटक॰लस, बाकि टूटल नाँ। त॰ एगो कउश्चा श्चोक॰रा के कह॰लस के, एह घोँघा के ठोर मेँ ले के बहुत ऊँच उड़ जा, श्चाउर उह॰वाँ सेँ गिरा द॰ त॰ घोँघा टूट जाई। चील्ह कह॰लस के, ई बहुत श्चच्छा कहत बा, श्चाउर घोँघा के ले के उड़ गइल, श्चाउर बहुत ऊँच जा के गिरा दिह॰लस। जइसे घोँघा धर॰ती पर गिरल, के टुक॰ड़ा टुक॰ड़ा हो गइल, श्चाउर कउश्चा श्चोकर गूदा खा गइल। थोरा देर मेँ चील्ह नीचे उत॰रल, त॰ खोइश्चा छाड़ के श्चाउर किछुश्चो ना पउलस॥

तेर॰हीँ बात।

खट्टा श्चँगूर।

एगो खिखिर कौनो फुल॰वारी मेँ गइल; देख॰लस के श्चँगूर के श्चइसन घवद पाकल टाटी पर लट॰कल बा, के जेह मेँ सेँ रस चूश्चत बा, श्चाउर केहू रख॰वारो ना रहे। ई देख के श्चोक॰रा बड़ लालच भइल। ऊ बहुत कूदल फानल बाकि श्चँगूर का घवद के भीरे ना पहुँचल। जब कौनो तरह सेँ दाव ना लागल, त॰ श्चइसन बर॰बरात उह॰वाँ सेँ चलल, के खट्टा श्चँगूर के खाए जाउ॥

चउद॰हीँ बात।

रसाइनी।

एगो रसाइनी केहू बड़ा श्चदिमी सेँ कह॰लस, जोँ तूँ किछु चाँदी हम॰रा इह॰वाँ ले श्चाव॰, त॰ हम एक श्चइसन जड़ी एह मेँ गाड़ीँ के तुरन्त ही ऊ चाँदी सोना हो जाए। ऊ सोभ श्चदिमी श्चोक॰रा दम॰पट्टी मेँ श्चा गइल, श्चाउर कहीँ सेँ दुख सुख सह के दू से रुपैया के चाँदी ऊ रसाइनी के श्चान दिह॰ले। रसाइनी श्चोही* रात के बिहउना उठा के कहीँ चल

* Emphatic for श्चोह.

दिहल्लस। तब ऊ बिचारा गरीब दुख मैं पर के, ओह नटखट रसाइनी के खोज म दउरल फिरल, बन बन छान डलल्लस बाकि कतहीं रसाइनी केपता ना लागल। एकरा के एह तरह सैं घबड़ाइल देख के, एगो अदिमी कहल्लस के, तोहरा सैं भूल भइल, के ओह नटखट अधीथ के फन्दा मैं परल्लऽ, आउर अब पछतावतारऽ। ओकरा खोज मैं दउर धूप कइला सैं अभ किछुओ नइखे होखत। एह बात पर एक बात तोहरा के कहत बानी, जेकरा के सभ दिना इआद करिहऽ॥

पन्दरहों बात।

एगो चिरइँ केहू गिरहस्त का गाछी मैं जा के कचा पाकल फल सभ के सभ काट के गिरा देत रहे, तऽ गिरहस्त सभ दिना ओकरा ताक मैं रहे, एक दीन अँगूर का टाटी पर जाल लगा के ओकरा के धइलस, आउर मुआवे के चहल्लस। तऽ चिरइँ गिरहस्त सैं कहल्लस के, जौं तूँ हमरा के छाड़ दऽ, तऽ हम ई भलाई का बदला मैं तोहरा के बऊत बात बता देब, जेह मैं तोहरा बड़ लाभ होई॥ गिरहस्ते कहल्लस के, पहिले बता दऽ तऽ तोहरा के छोड़ दीं। चिरइँ तीन गो बात कहल्लस, एक तऽ ई बात जे, दुसमन अपना अखतियार मैं आ जाए, तऽ छाड़े के ना चाही, दोसर जें बात अपना बुध मैं ना आवे, तऽ ओकरा के ना माने के, तीसर बीतल बात के ना पछतावे के। आउर चउथ बात एगो आउर बा, के जब तूँ हमरा के छाड़ देबऽ तऽ कहब। गिरहस्त ई बात सुन के अइसन कहल्लस वइसने कइलस, आउर ऊ चिरइँ के छाड़ दिहल्लस। चिरइँ भीत पर बइस के कहल्लस के, हमरा पेट मैं मुरगा का अण्डा सैं ओ बड़हन एगो मोती बा, जौं तूँ हमरा के ना छाड़ितऽ, आउर मार दिहितऽ, तऽ ऊ मोती तोहरा हाथ लागित। गिरहस्त पछताए लागल। तऽ ऊ कहल्लस, ए गँवार, तैं हमार तीनो बात अबहीं भूल गइलस; काहे के हम तोहार दुसमन हईं जब धइलऽ, तऽ छाड़े के नाँ चाहत रहे; आउर मुरगा का अण्डा के बराबर तऽ हमहीं नइखीं, फिर ऊ मुरगा का अण्डा सैं बढ़ के हमरा पेट मैं रहल, कब बुध मैं आ सकेला। बाकि तूँ एह बात पर भरोसा कइलऽ, आउर जौं अब तोहरा हाथ सैं निकस गइखीं, तऽ पछतइला सैं का होला। एह सैं ईहे फल निकसत बाटे, के पहिलहिँ सैं सभ काम सोचे बिचार के करे के चाही, आउर जे काम बिगर जाए, तऽ पछतावे के ना चाही॥

सोरःही बात।

केहू धनी के दूगो लरिका रहःले। जब उन कर बाप मर गइले, तठ दूनू भाई धन आपुस में बाँट लिहःले। बड भाई आपन रुपैया पइसा सुख चैन आउर खेल तमासा में उराते लगःले, आउर छोट भाई जतन सँ बनिआई बेपार करे लगःले। एक दीन बड़ भाई छोटा भाई सँ ओरहन्ना दे के कहःलस के, ए भाई, काहे दीन भर अनाज तउलत रहेलठ; हमःरा साथ रहठ, खा पीअ, चैन करठ। बहुत दीन का बाद, जब छोट भाई लेन देन के बहुत रुपैया बिटोरःले, तठ उनःकर बड़ भाई, जे राग रङ्ग खेल तमासा में आपन सभ धन उड़ा के भिखार हो गइले, उनःका दुआर पर आ के कहे लगःले के, ए. भाई, हम तोहःरा के हँसी में उड़ावत रहःलीं। जाँ हमःहूँ तोहःरा लेखा बनिआई बेपार करःतीं, आउर अनाज तउलःतीं, तठ आज पाव भर अनाज एने ओने सँ माँग के ना खइतीं। साँच हठ; आसःकत अइसःने कौड़ा हठ, के धन के धुर कर देला।

सतरःहीं बात।

लालःची कुत्ता।

एक कुत्ता नद्दी का तीर पर हाड़ पउलस, आउर मुँह में ले लेलस। जइसेहीं परिछाहीं ओकर पानी में देखःलस तइसेहीं समुझःलस के दोसर हाड़ बाटे। मारे लालच के मुँह खोलःलस, के ओकःरो के पानी सँ निकास लौं। तठ ऊ हाड़ जे मुँह में रहे सेहू गिर गइल। साँच हठ, माँछी बइसल दूध पर, पाँख गइल लपटाए, हाथ मीँजे आउर माँथ पीटे, लालच बड़ि बलाए।

APPENDIX II.

BHOJPURÍ SONGS.

The following songs have been collected in the Sháhábád district with the help of Munshí Rádhá Lál, Deputy Inspector of Schools.

In reading them it must be remembered that (as in all poetry) there are no silent final consonants, as there are in prose. Thus सुभ is pronounced in poetry *subha*, while in prose it is *subh*.

In poetry, also, there is no neutral vowel. Thus, while in prose for 'you saw' we should say देख॰लस *dĕkh'las*, in poetry we should say देखलस *dekhalasa*.

Each line contains a certain number of instants, which is noted at the top of each song. A short syllable contains one instant, and a long syllable contains two. The rules for the quantity of syllables are nearly the same as in Latin. Sometimes a long syllable is read as a short one. Such cases I have marked with a perpendicular stroke over the long syllable. Thus ऐंतां in the first line of the first song. In this word both syllables are naturally long, but they are read as if they were short to suit the metre.

Many of the following songs contain words like ऐँ, ना, ऐ राम, which are mere expletives, used to fill up the metre, and are not translated.

Several old oblique forms will be found noted in these songs, which are not given in the grammar.

The first three songs are specimens of those sung at marriages.

॥ १ ॥ मङ्गल ॥

(Metre : 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 instants.)

सुभ होऊ, सुभ होऊ, सुभ होऊ मङ्गल ।
सुभ होऊ सीता के बियाह है ॥ ॥ १ ॥

सुभ होऊ. सुभ होऊ, सुभ होऊ परिछन ।
सुभ होऊ बर जनवास है ॥ ॥ २ ॥

सुभ होऊ, सुभ होऊ. सुभ होऊ चुमवन ।
सुभ होऊ मण्डप आजु है ॥ ॥ ३ ॥

सुभ होऊ, सुभ होऊ, सुभ होऊ बन्दन ।
सुभ होऊ बन्दनिहार है ॥ ॥ ४ ॥

सुभ होऊ दुलहा औ सुभ होऊ दुलहिन ।
सुभ होऊ धियां के सोहाग है ॥ ॥ ५ ॥

सुभ होऊ समधि औ सुभ होऊ समधिन ।
सुभ होऊ सकल समाज है ॥ ॥ ६ ॥

सुभ होऊ ब्रांह्मन औ सुभ होऊ नउवा ।
सुभ होऊ नहछु तोहार है ॥ ॥ ७ ॥

सुभ होऊ नैहर औ सुभ होऊ सासुर ।
सुभ होऊ बर के बिलास है ॥ ॥ ८ ॥

अंम्बिका प्रसाद नित सुभहि मनावत ।
सुभ होऊ कंन्यां के सोहाग है ॥ ॥ ९ ॥

A Blessing sung at Marriages.[1]

1. May the marriage of Sítá be thrice happy and auspicious.

2. Thrice happy be the *parichhan*,[2] and happy be the bridegroom and his party.[3]

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[1] Marriage songs are generally written as if intended for recital at the marriage of Rám and Sítá or of Mahádeb and Gaurí. In the present one the bride is called Sítá.

[2] *Parichhan* is the ceremony performed when the bridegroom leaves his own house for the bride's, and also when he arrives at the latter.

[3] जनवास is the place set apart for lodging the bridegroom's companions.

3. Thrice happy be the scattering of rice,[1] and happy be the marriage canopy[2] to-day.

4. Thrice happy be the offering of garments,[3] and happy be the offerer.

5. Happy be the bridegroom, and happy be the bride, and happy be the married life of the damsel.[4]

6. Happy be the father-in-law,[5] and happy be the mother-in-law, and happy be the whole assembly.

7. Happy be the bráhman, and happy be the barber.[6] Happy be the ceremony of the cutting of thy nails.

8. Happy be the house of the bridegroom's father, and happy be that of the father of the bride. Happy be the bridegroom's honey-moon.

9. Ambiká Prasád[7] prays continually in the morning[8] that the married life of the damsel may be happy.

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[1] चुमवन is a ceremony in which the bride and bridegroom are worshipped, while the female members of the household scatter rice over them.

[2] मण्डप is the thatch or canopy raised in the court-yard under which the marriage ceremony takes place.

[3] बन्दन is a ceremony in which the elder brother of the bridegroom offers ornaments and garments to the bride.

[4] धी means daughter: धिया is either the oblique form or the long form of the word.

[5] There is no word in English to express the relationship involved in the word समधी (*fem.* समधिन). When two persons are married, the father of one is *sam'dhí* to the father of the other.

[6] A barber cuts the nails of the bride and bridegroom just before the marriage. This ceremony is called *nah'chhu.*

[7] This is the name of the poet. Custom dictates that the last line of every poem, called the *bhanita*, should contain the name of the author.

[8] सुभहि is an old locative form. This old form in हि is common in poetry. Its use is not, however, confined to the locative.

॥ ३ ॥ मङ्गल ॥

(*Metre* : 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 *instants.*)

पाँच सोहागिनि परिछन चलली ।
चौमुख दीयां सम्हारि हे ॥ ॥ १ ॥
पाँच सोहागिनि चुमवन चलली ।
गौरि गनेस मनाइ हे ॥ ॥ २ ॥
पाँच सोहागिनि खीर खियावत ।
गावत मङ्गल गान हे ॥ ॥ ३ ॥
पाँच सोहागिनि उबटन करहीँ ।
राम सिया बैठाइ हे ॥ ॥ ४ ॥
पाँच सोहागिनि भुखन पहनावत ।
राम सरूप निहारि हे ॥ ॥ ५ ॥
पाँच सोहागिनि करत ठठोली ।
कहहु पिता जि के नाम हे ॥ ॥ ६ ॥
सिद्धी बिहँसि कहत सखियन तेँ ।
कैसे कहस पितु नाम हे ॥ ॥ ७ ॥
सिंङ्गि रिखि आए खीर खियाए ।
तबहि भइलें चारौँ भाइ हे ॥ ॥ ८ ॥
माता इन्ह के बड़ि रंङ्ग रसिया ।
पिता कवन परमान हे ॥ ॥ ९ ॥
बहिनी इन्ह के सुनि संङ्ग रसली ।
तेहि से कहत लजात हे ॥ ॥ १० ॥
गाली सुनि सभ लखन बिहँसले ।
रौरे ऐसन मोरि माइ हे ॥ ॥ ११ ॥
बहिनि के लच्छन सभ रौरां आनेली ।
उन्ह कें ऐसन इ सुभाव हे ॥ ॥ १२ ॥
पिरिथवि से जे इहे सीतां जनमलि ।
पितां जन कैसे नाम हे ॥ ॥ १३ ॥

पिता हमार बिदित सभ जानत ।
दसरथ हवे जें के नाम हे ॥ ॥ १४ ॥

अम्बिका कहत लखन सुनि लीजे ।
धन धन मातु तोहार हे ॥ ॥ १५ ॥

The Same.

1. Five matrons arranged the lamp with four wicks, and went to perform the *parichhan.*[1]

2. Five matrons invoked Gauri and Ganes and went to perform the *chumawan.*[1]

3. Five matrons fed the bridegroom with rice and milk as they sang auspicious songs.

4. Five matrons seat Rám and Sítá and apply odorous paste to their bodies.

5. Five matrons are apparelling him with ornaments while they gaze upon Rám's beauty.

6. Five matrons are jesting with him, saying "Tell[2] us the name of your father."

7. Siddhí[3] laughs and says to her comrades, "How can he tell the name of his father?

8. "Saint Sringi came and gave rice and milk (to the wives of Rám's father), and that is how the four brothers came to be born.

9. "His[4] mother was a great *rang rasiyá*[5]: what certainty is there as to his father?

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[1] See notes [2], page 110, and [1], page 111.

[2] कहइ is an old form of कहह.

[3] Siddhí was the wife of Sítá's brother.

[4] इन्ह के in this and the following verses is a dative of possession. See Grammar, § 34.

[5] A term for a woman of bad character.

10. "His sister went wrong with a saint, and consequently he is ashamed to mention her."[1]

11. When Lakhan[2] heard this abuse, he laughed, and said, "Yea, such was my mother.

12. "And you know the peculiarities of my sister; such indeed was her nature:

13. "But this Sítá here was born from the earth.[3] What name has her father got?

14. "Every one in the world knows my famous father: his name is Das'rath."

15. Ambiká says, "O Lakhan! pay attention:[4] blessed, blessed is your mother."

॥ ३ ॥ कन्या निरिच्छन ॥

(Metre: 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 instants.)

धन घरि, धन दिन, धन हवे साइत !
हवे सीता देइ के भाग है ॥ ॥ १ ॥

देब पितर रिखि किरिपा जँ कइले ,
बन्दत सीता के लिलाट है ॥ ॥ २ ॥

दधि अच्छत लेइ सीता के चढ़ावत ।
गौरि गनेस मनाइ है ॥ ॥ ३ ॥

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[1] At marriages it is the privilege of the female relations of the bride to abuse the bridegroom. This is considered a great joke.

[2] Rám's brother. भोरि is a genitive feminine. See Grammar, § 22.

[3] Sítá was found in an egg which was ploughed up out of a field by king Janak.

[4] सुनि is an old form of सुन, the first verbal noun of √ सुन, 'hear.' लीजे is an old form of the precative imperative of √ ले, 'take.' The whole forms an intensive compound. (Grammar, § 113.)

भुखन बसन लेइ सियां के चढ़ावत ।
    सखि सभ गावत गान है ॥ ॥ ४ ॥
बेद उचारत बंन्दिगन गावत ।
    सकल करहिँ असिर्बाद है ॥ ॥ ५ ॥
अंम्बिकां प्रसाद सियां रांम बर पाए ।
    जुग जुग बाढ़े अहिवात है ॥ ॥ ६ ॥

The Welcome[1] of the Bride.

1. Auspicious time, the day, the hour; auspicious is the lot of the lady Sítá.[2]

2. By the mercy of the gods, the heroes,[3] and the saints, we adore the brow of Sítá.

3. After adoring Gauri and Ganes we take curds and rice and apply them to Sítá's (forehead).

4. We also apparel her[4] in ornaments and garments, while all her bridesmaids sing marriage songs.

5. They are chaunting the Beds, while bards sing her praises and every one offers[5] her their benediction.

6. Ambiká Prasád (says) now that Sítá has obtained Rám for a husband, may her happiness increase through endless ages.

Next are a number of songs appropriate to certain seasons. The first two are poetic descriptions of the twelve months of the year—a class of poem very common throughout the whole of Northern India.

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[1] निरिछन is the welcome of the bride at the husband's house by the women of the family throwing rice on her.

[2] See note [1] to first song.

[3] *Literally*, 'deified progenitors.'

[4] *Siyá* is another form of Sítá.

[5] करहिँ is an old Bihárí form for करन.

॥ ४ ॥ बारह मासा ।

(*Metre : 6 + 4 + 4, + 6 + 4 + 1, twice = 50 instants.*)

चन्दन रगरौँ सोहागिन हो, गूँथौँ फूल के हार ।
इङ्गुर मँगियाँ भरइतौँ हो, सुभ के मास असाढ़ ॥ ॥ १ ॥
साँवन अति दुख पावन हो, दुख सहलो नहिँ जाय ।
इहो दुख परेँ ओहि कुबरी हो, जिन कंन्त रखलेँ लोभाय ॥ ॥ २ ॥
भादौँ रैनि भयावन हो, गरजे मेंह घहराय ।
बिजलि चमक जियरा ललचें हो, केकरा सरन उठ जाय ॥ ॥ ३ ॥
कुँआर कुसल नहिँ पाओँ हो, ना केऊ आवें ना जाय ।
पतिया में लिख लिख पठवौँ हो, दीहे कन्त का हाथ ॥ ॥ ४ ॥
कातिक पूरन मासी हो, सभ सखि गङ्गा नहाय ।
गङ्गा नहाय लट भूले हो, राधा मन पछताय ॥ ॥ ५ ॥
अगहन ठाढ़ि अँगनवा हो, पहिरौँ आगरा के चीर ।
इहो चीर भेजें मोर बलमुआ हो, जीए लाख बरीस ॥ ॥ ६ ॥
पूसहि पाला पर गैल हो, जाड़ा जोर बुझाय ।
नौ मन रुइया भरइतौँ हो, बिनु सैँयाँ जाड़ो नत जाय ॥ ॥ ७ ॥
माघहि के शिव तेरस हो, शिव बर होएं तोहार ।
फिर फिर चितवौँ मँदिरवा हो, बिनु पिया भवन उदास ॥ ॥ ८ ॥
फागुन पूरन मासी हो, सभ सखि खेलत फाग ।
राधा के हाथ पिचकारी हो, भर भर मारेलि गुलाल ॥ ॥ ९ ॥
चैत फूलें बन टेसू हो, जब के इख हहराय ।
फूलत बेला गुलबवा हो. पिया बिनु मोहि नत सोहाय ॥ ॥ १० ॥
बैसाखहि बसवा कटइतौँ हो, रच के बँगला छँवाय ।
ताहि मैँ सोइते बलमुआ हो, करतौँ अचरनवें आड़ ॥ ॥ ११ ॥
जेठ तवे मिरग हवा हो, बहे पवन हाहाय ।
भरथरि गावें बारह मासा हो, पूजे मन के आस ॥ ॥ १२ ॥

A Song of the Twelve Months.

1. Gladly would I rub sandal paste upon my body and weave a garland of flowers. The parting of my hair would I have rubbed with vermilion in the happy month of *Asáṛh.*

2. The month of *Sâwan* is a fire of exceeding sorrow, which cannot even be borne. May this sorrow be the lot of *Kub'ri,*[1] who has captivated my love.

3. In *Bhádãũ* the nights are fearful; the clouds thunder and roar and the lightning flashes: so my heart yearns for him. To whom can I go for refuge?

4. In *Kũár* (*Ásin*) I get no good news: no one comes or goes. Writing, writing on a letter will I send it. Give it, I pray, into my love's hand.

5. At the full moon of *Kátik* all my comrades bathe in the Ganges. After the bath their hair[2] hangs down (to dry), while (I) Rádhá alone lament.

6. In *Ag'han* I put on a cloth of Agra and stand in my court-yard. This cloth was sent me by my husband. May he live ten thousand years.

7. In *Pús* snow has fallen, and the cold makes its power known. Even if I filled my quilt with nine *mans* of cotton, the cold will not depart in the absence of my lord.

8. The thirteenth of *Mágh* is the feast of Siw: may the blessing of Siw be upon thee. Whene'er I turn and gaze upon my dwelling (I see that) without my love my home is full of gloom.

9. On the full moon of *Phágun* all my comrades sport in the *holi*, and Rádhá is casting about red water from her syringe.[3]

---

[1] The speaker likens herself to Rádhá, the beloved of Syám (or Krishna), and is tortured by jealous fears. Kub'rí was a hunchback girl whom Krishna also loved and whom he made straight. She lived in Mathurá, while Rádhá lived in Brindában. A similar reference is made to Kub'rí in verse 3 of the next song.

[2] जट means the long hair of the head.

[3] At the holí festival it is customary to throw about red powder, and to squirt red liquids on passers by, as in the carnival in Europe.

10. In *Chait* the *palás*-trees[1] are flowering in the forest and the barley crop[2] is whispering (in the wind); the jasmine and the rose are blooming, but without my love they please me not.

11. In *Baisákh* I would have cut bamboos and adorned and roofed a bungalow. My husband would have slept in it, while I fanned him with the end of my body-cloth.

12. In *Jeṭh*, and specially in (the asterism of) Mirag, there is a wind which howls. The hope of her soul is fulfilled, and Bhar'thari sings this song of the twelve months.

॥ ५ ॥ बारह मासा ।

(*Metre*: 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 *instants.*)

चैत मास मोहि मदन सँतावे ।
　　बैसाख दैब दुख दाई ॥ ॥ १ ॥
जेठ मास तन तपत धूप मेँ ।
　　कह त्रिकभान दुलारी ॥ ॥ २ ॥

(*Metre*: 6 + 4 + 4 + 2, + 6 + 4 + 4 + 2 = 32 *instants.*)

कौन उपाइ करौँ मोरि आली ॥
　　स्याम भैल कुबरी बस जाई ॥ ॥ ३ ॥
चढ़त असाढ़ घन घेरि ऐलैँ बदरा ।
　　साओन मास बहे पुरवाई ॥ ॥ ४ ॥
भादौँ अगम डगरिया ना सूझे ।
　　जल सेँ भरि गैलैँ ताल तलाई ॥ ॥ ५ ॥
आसिन मास सरद रितु आइल ।
　　कातिक मेँ सखि लीन रजाई ॥ ॥ ६ ॥
अगहन अधिक कलेस स्याम बिनु ।
　　नैहर सेँ हम सासुर जाई ॥ ॥ ७ ॥
पूस मास सखि परत तुखारी ।
　　माघ पिया बिनु जाड़ो न जाई ॥ ॥ ८ ॥
फागुन का सङ्ग रङ्ग हम खेलब ।
　　सूर सियाम बिनाँ जदुराई ॥ ॥ ९ ॥

---

[1] टेसू is the red flower of the palás-tree (*Butea frondosa*).

[2] डाढ़ is literally a tree or plant.

The Same.

1. "In the month of *Chait* love tortureth me, and will continue, O Heaven! to do so till the end of *Baisákh.*

2. "In *Jeṭh* my body is fevered in the sunshine," saith (Rádhá,) the beloved daughter of Brik'bhán.

3. "O my friend[1] what device shall I use, for Syám hath fallen under the influence of Kub'rí?[2]

4. "*Asáṛh* beginneth, the clouds thickly cover the sky, and the east wind bloweth in *Sāōn.*

5. "*Bhádāū* approacheth, and the paths are no longer seen: the lakes and ponds are filled with water.

6. "With the month of *Ásin* the autumn season came; in *Kátik,* O friend! I took to myself[3] a cotton coverlet.

7. "In *Ag'han,* without Syám great are my troubles: let me go to my father-in-law's house from my parents'.

8. "In *Pús,* O friend! the dew falleth, and in *Mágh*[4] without my beloved the cold leaveth me not.

9. "In *Phágun* with whom shall I sport (at the *holí,*) without Syám Jadurái, O Sur Dás?"[5]

The following songs are sung in the month of Chait. Many of them refer to the well-known legends about Krishna's boyhood amongst the cowherds of the Doab, between the Ganges and the Jamuna. The first three are examples of this class of legendary songs.

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[1] आली means 'a female companion;' it is a feminine word: hence मोरि is feminine.

[2] See note [1], page 117.

[3] लीन is Braj for लेलीं.

[4] According to all native opinion *Mágh* is the coldest month in the year, both in Bihár and in Bangál.

[5] The name of the poet.

॥ ६ ॥ चैतार (घाँटो)

(Metre : 6 + 4 + 2, + 6 + 4 + 1, twice = 46 instants.)

रामा एहि पारेँ गङ्गा, ओहि पारेँ जमुना हो राम ।
तेहि रे बीचेँ किस्न खेलले, फूल गेँदवा हो राम ॥ ॥ १ ॥
रामा गेँदा जब गिरले, मँझ खरवा हो राम ।
तेहि रे बीचेँ क्रिस्न हिलले, रे पतालवा हो राम ॥ ॥ २ ॥
रामा लट धुनेँ केसिया, जसोमति मइया हो राम ।
एही रे दहेँ मानिक, हमरो हेराइल हो राम ॥ ॥ ३ ॥
रामा गोड़ तोहि लागोँ, केवट मलहवा हो राम ।
एही रे दहेँ डारऽ, रे महाजलवा हो राम ॥ ॥ ४ ॥
रामा एक जाल बिगले, दोसर बिगलेँ हो राम ।
बाझी गैल गैल घोँघवा, रे सेवरवा हो राम ॥ ॥ ५ ॥
रामा पैठि पताला, नाग नाथल हो राम ।
काली फन फन निरते, नाच कइलन हो राम ॥ ॥ ६ ॥
रामा दास बुधिया सम, घाँटो गावल हो राम ।
गाइ रे गाई बिरहिन, सखि समुझावल हो राम ॥ ॥ ७ ॥

A Song sung in the month of Chait.[1]

1. O Rám! On this side is the Ganges and on that the Jamuná, and between Krishn plays with a ball of flowers.

2. O Rám! When the ball fell into the midst of the river,[2] into it dived Krishn down to Hades.

3. O Rám! His mother Jasŏmati beats her locks and hair, (crying) "In this whirlpool my jewel has been lost."

---

[1] This song narrates how Krishna leaped into a whirlpool of the Jamuná and destroyed the snake Kálí by crushing its heads under his feet as he danced on its hoods. In this song several antepenultimate syllables, which should have been shortened under General Introduction, § 36, have been allowed to remain long for the sake of metre.

[2] खरवा is long form of खार, 'a deep hole full of water.'

4. "O Rám! I clasp thy feet. O Kewaṭ sailor! Cast thy largest net into the whirlpool."

5. O Rám! He cast one net and then another, and it caught nothing but snails and water-weeds.

6. O Rám! (But Krishn, who) had dived as low as Hades, bored the nose of the serpent Kálí and danced ceaselessly on his expanded hood.

7. O Rám! Your servant, according to his knowledge, sang this song,[1] called a ghắṭo, and as he did so consoled the damsels deserted by Krishn.

॥ ७ ॥ चैतार ॥

(Metre: 6 + 4 + 4 + 2, + 6 + 4 + 4 + 4 = 34 *instants.)*

छोटि मोटि ग्वालिनी अति बड़ि नाजुक । हो रामा ।
चलि रे भैलि मथुरा नगर दहि बेचन हो रामा ॥ ॥ १ ॥
एहि पार गङ्गा ओहि पार जमुना । हो रामा ।
ताहि रे बीचें कान्हा मोरा धरला अँचरिया । हो रामा ॥ ॥ २ ॥
छाड़ऽ छाड़ऽ कान्हा हमरि अँचरिया । हो रामा ।
परी रे जइहैँ दहियाँ के छिटकवा । हो रामा ॥ ॥ ३ ॥
तोरा लेखें ग्वालिनि दहि के छिटकवा । हो रामा ।
मोरा रे लेखें चन्दन अतर गुलबवा । हो रामा ॥ ॥ ४ ॥

The Same.

1. The young[2] milkmaid, so very delicate, started for Mathurá to sell curds.

2. On this side was the Ganges and on that the Jamuná, and between the two Krishn seizes hold of the border of my cloth.

3. "Let go, O Krishn! my cloth, or drops of curd will fall upon you."

4. "O milkmaid! You may consider them as drops of curds, but in my opinion they are spots of sandal, otto, and rose-water."

---

[1] This class of song is called indifferently a *chaitár* or a *ghắṭo*.

[2] मोटि is only a rhyming repetition of छोटि.

॥ ८ ॥ चैतार ॥

(Metre irregular.)

ए री बाजेला बसुरिया, हो रामा ।
ए री मधुबनवाँ ॥ ॥ १ ॥
ए री सखियाँ बिरह के माती ।
तजि दिहलौँ भवनवाँ, हो रामा ॥ २ ॥ ॥

The Same.

1. (O Rám!) (Krishn) plays his flute in Madhuban.

2. (O Rám!) The damsels that bear him company, maddened by the separation from him, have left their homes.

The following are other examples of songs sung in the month of Chait:—

॥ ९ ॥ चैतार ॥

(*Metre* : 6 + 4 + 4 + 2, + 4 + 4 + 3 = 27 *instants.*)
(*Refrain* : 3 + 6.)

Refrain.— मोरे रामा हो ॥

पिअरी नाहीँ पहनौँ रामा ।
मोरे चैत के बहार ॥ ॥ १ ॥
खासा पहनौँ रे मखमलवा ।
चोलि पहनौँ बुटेदार ॥ ॥ २ ॥

The Same.

Refrain.—*O My Rám !*

1. I put not on, O Rám! my yellow (dress) in the happy month of Chait.

2. Muslin I put on, and velvet, and a variegated bodice.

॥ १० ॥ चैतार ॥

(Metre : 6 + 4 + 4 + 2, + 6 + 4 + 4 + 2 = 32 instants.)

(Refrain : 6 + 4 + 4 + 2.)

REFRAIN.—चैता मासे फुलली बेलिया ॥

फुलवा लोढ़ि लोढ़ि भरलौँ चँगेरिया। ॥ हो राम ॥
आइ गैल मलिया रखवरवा ॥ ॥ हो राम ॥ ॥ १ ॥
देबउ रे मलियां रे डांल भर सोनवाँ। ॥ हो राम ॥
सैयाँ आगे जनि लाइयां लइहउ ॥ ॥ हो राम ॥ ॥ २ ॥

The Same.

REFRAIN.—*The Jasmine flowers in the month of Chait.*

1. Gathering, gathering flowers I filled a basket, when up came the guardian *máli.*

2. I will give you, O *máli !* a full basket of gold, but do not lay a slander[1] (against me) before my husband.

॥ ११ ॥ चैतार ॥

(Metre irregular.)

REFRAIN.—ए री चलूं सखि सखि मलिया घन बगिया, हों रामा।
ए री फुलवां में लोरही लोरही।
भरलौँ चँगेरियां, हों रामा ॥ ॥ १ ॥
आइ गइलें हों बांबां के रखवरवा, हों रामा ॥ ॥ २ ॥
ए रे सुनु सुनु मलियां छोकरवा।
हारें बारि रें बइसवां, हों रामा ॥ ॥ ३ ॥
अरे जब हम जइबौँ ससुरवाँ।
बरिया सपनवा, हो राम ॥ ॥ ४ ॥

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[1] लइया is long form of लाई, 'slander.'

The Same.

REFRAIN.—*O friends! let us come to the dense orchard*[1] *of the gardener.*

1. Plucking, plucking flowers, I filled my basket.

2. The watchman of my father came up.

3. 'O gardener's son! hear me. I am small[2] and of tender age.

4. 'When I go to my husband's house, this garden[3] will be like a dream to me.

॥ १२ ॥ चैतार ॥

(Metre: 6 + 4 + 4 + 2, + 6 + 4 + 4 + 2 = 32 instants, with refrain हो राम which sometimes forms part of the metre and sometimes not.)

ननदि अँगनवां चनन गांछ बिरवा। हो राम।
तांहि चढ़ि बोलें बन कगवां, हों रामा ॥ ॥ १ ॥
"देबउ रे कगवां रे दूध भांत कवरवां। हो राम।
मोरां पियां के सुधि बतांइ दें, हों रामा" ॥ ॥ २ ॥
"पियां पियां जनि कहु पियां के सोहागिनि। हो राम।
तोरो पियां लुभुधल बारि तमोरिनि, ॥ हो रामा" ॥ ३ ॥
"कैसन हइक रे देसवा मुलुकवा। हो राम।
कैसन हइक रे बारि तमोरिनि ॥ हो राम" ॥ ॥ ४ ॥
"अँगियां के पातर अरे मुख दुरहुर। हो राम।
केसियन भौंरां गूँजरि गैल रामा" ॥ ॥ ५ ॥
"घोरबौं मुहुरवा अरे बिख खाइब। हो राम।
मोरां आंगें उड़रि के कैल बड़इया ॥ हो राम" ॥ ॥ ६ ॥
दास बुलाकि समैयां घाँटो गावल। हो राम।
(गाइ रे गाइ।)
बिरहिन सखि समुझांवल, हों रामा ॥ ॥ ७ ॥

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[1] बगिया the long form of बाग 'a garden,' usually means 'an orchard.'

[2] छारा means 'small' (of a person).

[3] बरिया is long form of बारी, 'a garden.'

The Same.

REFRAIN.—*Ah Rám !*

1. In my sister-in-law's yard is there a sandal-tree,[1] and upon it sits and caws a forest crow.

2. "I will give thee, O crow! a morsel of milk and rice if thou wilt give me news about my love."

3. "Sweetheart of thy beloved! say not 'beloved, beloved,' for thy beloved also hath fallen captive to a young *tamorin*."[2]

4. "Alas! what is that country and that land like, and what the young *tamorin ?*"

5. "Her body is delicate and her face is fair, and humble bees keep humming round her hair (so sweet is it)."

6. "Poison[3] will I pound, and venom will I eat, for he hath set that wanton before me."

7. Dás Buláki sang this ghắto at a fit season, singing it, singing it, and her friends consoled the deserted one.

॥ ११ ॥ चैतार ॥

(*Metre* : 6 + 4 + 4 + 2, + 6 + 4 + 4 + 2, *with refrain* हो रामा.)

ननदि के अँगनां चनन घन गछिया। हो रामा।
तांहि चढ़ि बोंलेला कगवां कुलच्छन॥ हो रामा॥ ॥ १॥
" देबउ रे कगवा, दूध भांत दोनिया। ॥ हो रामा।
खबरि नां ला दें बांलम परदेसिया " ॥ हो रामा॥ ॥ २॥

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[1] गाछ and बीरा (long form बिरवा) both mean 'tree.'

[2] A woman who sells betel-leaves.

[3] हुइर is 'poison.' √ घोर means 'pound.'

"पियां पी जनि कहू, पियां के सोहागिनि"। हो रामा।
"तोर पियां अरुझल बारि बंङ्गालिनि"॥ हो रामा॥ ॥ ३

"तोहि पूछौं कागा अजगुत बतिया"। हो रामा।
"कौनां रूपें सुन्दरिं बारि बंङ्गालिनि"॥ हो रामा॥ ॥ ४

"डँड़वा के पातर अरे मुख दुरङर"। हो रामा।
"केसियन मैं भँवरवा गुँजारल"॥ हो रामा॥ ॥ ५॥

कांढ़ि रे कटरियां अपन जियां मांरितौं। हो रामा।
उढ़रि के करेले अति सें बखनवा॥ हो रामा॥ ॥ ६॥

The Same.

REFRAIN.—*Ah Rám !*

1. In my sister-in-law's yard is there a thick sandal-tree and upon it sits and caws a crow with lucky marks.

2. "I will give thee, O crow ! a leaf platter of milk and rice if thou wilt bring me news of my beloved in a foreign land."

3. "Sweetheart of thy beloved ! say not 'beloved' or 'loved one:' thy beloved is entangled with a young Bangálin."

4. "I ask thee, O crow ! a strange matter. In what feature is the young Bangálin beautiful ?"

5. "Slender of loin is she, and beauteous is her face: bees hum about her hair."

6. "I would draw a dagger and take away my life, for thou dost praise exceedingly that wanton one."

The above two songs refer to a tradition about crows. Their "caw" is said by natives to be "ठाँव, ठाँव," meaning "place, place." Hence they are supposed to be able to answer any question as to the *place* where any person is, such as, "where (कोन ठाँव) is my beloved ?"

॥ १४ ॥ चैतार, (बिहागरा) ॥

(Metre irregular.)

मानल सैँयाँ रुसि गैलँ बौरी।
कोइली तो तोरि बोलियन ॥ ॥ १ ॥
ए री अधि रात अगलि पहर रात पिछिलि।
कोइली तो तोरि बोलियन ॥ ॥ २ ॥

The Same.

1. O cuckoo ![1] at thy notes my husband, who loved me, has gone mad and has become displeased with me.

At thy notes, O cuckoo ! when the first half of night had passed and the first quarter of the second half had commenced.

॥ १५ ॥ चैतार ॥

(Metre : 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 instants.)

(Refrain : 4 + 4 + 4 = 12 instants.)

Refrain.—ननदि सैँयाँ नहिँ आवे ॥

अँबवा मँजरि गैलँ, लगलँ टिकोरवा।
डाल पता झुकि मतवलवा ॥ ॥ १ ॥
चोलिया से जोबना बड़ भैलि ननदि।
कैसे करि के छिपाओँ ॥ ॥ २ ॥

The Same.

Refrain.—*O sister-in-law ! my lord comes not.*

1. The mango-trees are in blossom, and the young mangoes are forming : the branches and leaves hang down as if they were intoxicated.

2. (The fullness of) my youth cannot be contained within my bodice : how can I conceal it ?

---

[1] The note of the cuckoo is supposed generally to be a great incentive to love. Here the wife complains that it has had a contrary effect.

॥ १६ ॥ चैतार ॥

(*Metre*: 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 *instants.*)

भावे नाहीँ मोहि[1] भवनवाँ।
    हो रांमा, बिदेस गवनवाँ ॥ ॥ १ ॥
जौँ एह मास निरास मिलन भए[2] ।
    सुन्दर प्रान गवनवाँ ॥ ॥ २ ॥
केसो दास गावें निरगुनवाँ।
    ठाढ़ि गौरि करें गुनबनवाँ ॥ ॥ ३ ॥

The Same.

1. Ah Rám! on (my husband's) going abroad, my home did not please me.

2. If this month I become hopeless of meeting him again, my beautiful life will depart.

3. Keso Dás, the unworthy, says, "The fair one stands as she utters his praises."[3]

॥ १७ ॥ चैतार ॥

(*Metre*: 6 + 4 + 4 + 2 × 2 = 32 *instants.*)

नइ रें नवेलि अलबेलि बौराही।
    उधकत उधकत चललि अँगनवाँ ॥ ॥ १ ॥
खन आँगन खन बाहर ठाढ़ि रे।
    जोहे लांगें जोहे लांगें सैंयाँ के अवनवाँ ॥ ॥ २ ॥
जिन्हि मोरां कहें रांमा सैंयाँ के अवनवाँ।
    ननदि हो तिन्हि देबौँ कंचन कँगनवाँ ॥ ॥ ३ ॥

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[1] Lengthened from मोहि for sake of metre.

[2] Old form of होए.

[3] गुनबन is said to mean 'praises,' 'a telling of virtues.' It is a corruption of गनन, lit. 'a counting,' 'an appraisement.'

The Same.

1. A fresh, young, and coquettish maiden, yet mad with love, walking at random,[1] went into the court-yard.

2. Sometimes she stands in the court and sometimes outside, and begins to watch, to watch, for the coming of her lord.

3. "O sister-in-law! to him who tells me (Ah Rám!) of the coming of my lord, will I give a golden bracelet."

॥ १८ ॥ चैतार ॥

(*Metre*: 6 + 4 + 4 + 2 + 6 × 2 = 44 *instants.*)

देवरा चौरा रे लुटलठ जोबनवा, हो रामा ॥
  गरमि का कसमास सुतलौँ अँगनवा, हो रामा ॥ ॥ १ ॥
नान्ही से मैं पोसलौँ देवरवा, हो रामा ।
  दुधवा पियउलौँ से ओ देवरवा, हो रामा ॥ ॥ २ ॥
लुलुहा कटइतौँ फँसिया दिअइतौँ, हो रामा ।
  जोहूँ घरवा रे रहितैं बलमुआ, हो रामा ॥ ॥ ३ ॥

The Same.

REFRAIN.—*Ah Rám!*

1. Thou thief, my husband's younger brother,[2] thou hast plundered my youth[3] (when) I slept in the court-yard on account of the excessive[4] heat.

2. O brother-in-law! From your childhood have I cherished you and given you milk to drink.

3. Had my husband been at home, I would have had you maimed and got you hanged.

---

[1] उधकल is literally 'to jump.'

[2] A wife may speak to, and joke with, her husband's younger brothers, but not to his elder ones.

[3] जोबना, literally 'youth,' commonly means the fulness of a young woman's bosom. Cf. song 15, line 2, and song 22, line 2.

[4] कसमास is literally 'tightness,' as of clothes: hence, when applied to heat, 'excess.'

The following is a specimen of the songs sung in the rainy season:—

॥ १९ ॥ बरसाती गीत ॥

(Metre irregular.)

मोरे टोपिवाला बारे भीँजत होइयोँ ।
ओहि गुलबदनि कां साथ ॥ ॥ १ ॥
आठहि काठ के हिंडोरवा हे रे लागि डोर ।
झुलति मैँ अपना रे बालम सङ्गे ।
अब दुख सहलो नठ जाय ॥ ॥ २ ॥

A Song of the Rains.

(A wife expresses her fear that her husband, who has deserted her for another, is out in a rain-storm.)

1. My young husband[1] may even now be wet through and through with that rose-bodied one.

2. (Had he been here) I would have now been swinging in the company of my beloved, after affixing strings to a cradle of eight pieces of wood. Now my woes are not even endurable.

The following four songs are examples of those sung by women when sitting at the hand-mill. They are always sung to a very plaintive melody:—

॥ २० ॥ जतसार ॥

(Metre: 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 *instants.)*

(Refrain: 4 + 4 + 4 = 12 *instants. Chorus*: हो रामा.*)*

REFRAIN.—ससुरा कैसे जाइब ॥ हो रामा ॥

नइहरां मैँ कछु ढंङ्ग नहिँ सिखलोँ ।
पियवां के नइयाँ भुलाइल ॥ हो रामा ॥ ॥ १ ॥
संङ्ग के सहेलिया सेहो भैले सुदई ।
अपने नां कछुवो बझाइल ॥ हो रामा ॥ ॥ २ ॥

---

[1] *Literally* 'hat-wearer,' a term of affection.

बड़ जेठा के कहनां नां कइलौँ ।
जोबनां के मद् बड़राइल ॥ हो रामा ॥ ॥ ३ ॥
अंम्बिकां कहत गौरि चेत करह अब ।
गवनां के दिन नियराइल ॥ हो रामा ॥ ॥ ४ ॥

A Song of the Hand-Mill.

(A pathetic song sung while women are grinding corn.)

Refrain.—*How can I go to my father-in-law's house ?*

1. I learned no method in my father's[1] house. I forgot even thy name of husband. (Ah Rámá!)

2. Even the companion of my fellowship has become my enemy, and I myself was not understood.[2] (Ah Rámá!)

3. I acted not according to the advice of my elders, and I raved in the intoxication of my youth. (Ah Rámá!)

4. Ambiká saith, O fair one! take thought now. The day of thy departure (to thy husband's house) is at hand.

॥ २१ ॥ जतसार ॥

(Metre : 6 + 4 + 4 + 2, + 4 + 4 + 3, + 2 = 29 instants.)

Refrain.—बैरि बैरि जांलैं सैँयाँ पुरुबि बनिजियाँ । कैसे कटैं दिन रात हो ॥

गांड़ि जे अटकेलां चहल पहल मैँ ।
बैलां अटकें गुँजरात हो ॥ ॥ १ ॥
ई दुनु नैन बनारस अटके ।
सैँयाँ जहानाबद हो ॥ ॥ २ ॥
तलवां मैं चमकेलां चेल्हवां मछरिया ।
रनवां चमकें तरुवार हो ॥ ॥ ३ ॥
सभवां मैं चमकेलां सैँयाँ के पगरिया ।
सेजियां पैं टिकुलि हमार हो ॥ ॥ ४ ॥

---

1 नइहरा is oblique of नइहर, 'the house of a bride's father.'

2 Potential passive.

The Same.

Refrain.—*O my lord! often goest thou to the East to trade: how can the days and nights be passed?*

1. The cart gets stopped in the muddy plain, and the bullocks in Gujrát.

2. My two eyes (*i.e.* myself) stopped in Banáras, while my husband was in Jahánábád.

3. As the Chalh'wá fish shines in the lake, and as the sword shines in the battle,

4. So shines the turban of my lord in the assembly and the spangle (of my forehead) on the bed.

॥ २२ ॥ जतसार ॥

(Metre : (6 + 4 + 2) × 4, + 4 + 4 + 4 = 60 instants.)

(Refrain : 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 instants.)

Refrain.—पियां बटिया जोहत दिन गैलो[1] । तोरि खबरियां नठ पाइलो[1] ॥

केसियां अपने गुँधाइला । मँगियें सेँदुर भराइला ।
पियां के सुरतियां लाइला । जियरा हमर रुँधेला[2] ।
नैनन निरयां ढर गैलो[1] ॥ ॥ १ ॥
बाह्मन के बेदां बोलाइला । पोथियां ओकर खोलाइला ।
साँचें सगुन सुनावेला[2] । पीवा नैखें आइला ।
जोबन हमर बड़ भैलो[1] ॥ ॥ २ ॥
नौआं के कौँड़ां बोलाइला । पूरब देसां पठाइला ।
उत्तर भै के आवेला[2] । दखिन सुरत लगाइला ।
पच्छिम घरें घरें हुँढ़लों । ॥ ३ ॥
गुरु तुकुन मनाइला । साजन घरवां आइला ।
खुब खुब भोज बनाइला । साजन के जेँवाइला ।
राम मदारि गाइला । लोगन के सुनाइला[3] ।
दुसमन सार जर गैलो[1] ॥ ॥ ४ ॥

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[1] गैलो, पाईलो, and भैलो, are altered from गैल, पाईला, and भैल respectively for the sake of rhyme.

[2] In रूँधेला, सुनावेला, and आवेला the penultimate has been lengthened for the sake of metre.

[3] In सूनाईला the first syllable has been lengthened for the sake of metre.

The Same.

Refrain.—*My beloved, watching for thee,*[1] *the day has sped, nor I get news of thee.*

1. (Daily) do I tie up my hair and lay vermilion on its parting. I bring thee to my memory, but my soul is disappointed, and tears flowed from my eyes.

2. I call[2] a bráhman and make him open his books. He tells me some good (*lit.* true) omen, but my beloved comes not, while my youthful form[3] is growing.

3. I called the barber's son and sent him to the East country. He comes home by the north, while I seek through[4] the south and search in every house in the west.

4. I invoke Tukun, my preceptor. My good man comes home. Excellent food am I preparing that I may feed him withal. Rám Madári sang this, and told it to the people, while her enemy's soul is burnt up (with envy).

॥ २१ ॥ ॥ जतसार ॥

(*Metre : founded on* 6 + 4 + 4 + 2, + 6 + 4 + 4 + 2 = 32 *instants, but very irregular.*)

"सभ कें नगरिया (चुरिला)[5] बँसियाा बजावें रांम ।
"हमरां नगरिया कांहे नां बजावऊ (रे की) " ॥ ॥ १ ॥
"कैसें बजाइँ (रानी) रौरि नगरियां रें ।
"कुकुरवां भूँकेला पहरू जांगेला (रे की) " ॥ ॥ २ ॥

---

[1] Literally, 'watching the way,' a common idiom. बटिया is long form of बाट (*fem.*), 'a road.'

[2] *Lit.* 'I call the holy books (Vedas) of the bráhman.'

[3] *Lit.*, 'youth.' The word is usually applied, as here, to a young girl becoming *apta viro.* Cf. song 18, line 1.

[4] *Lit.*, 'apply my memory.'

[5] Words enclosed thus, in brackets, do not form part of the metre.

"कुकुरा के देबौँ (चुरिला) दूध भात खोरिया रे।
"पहरू के मद में मतइबौं रे की" ॥ ॥ ३ ॥

आधि रात अगिलि (ए रामा) पहर रात पिछलि रे।
दुआरा पै चुरिला रसिया ठाढ़े (रे की) ॥ ॥ ४ ॥

"खोलू खोलू खोलू रानी संकरि केवरिया रे।
"आइ गैलें चुरिला रसिया रे की" ॥ ॥ ५ ॥

"कैसे मैं खोलौं रे (चुरिला) संकरि केवरिया रे।
"अँचरा पै सूते राजा कूँवर (रे की)" ॥ ॥ ६ ॥

"तोहरा जे पास रानी सुबरन छूरिया रे।
"अँचरा कलपि चलि आवऊ रे की" ॥ ॥ ७ ॥

"अँचरा कलपत (चुरिला) बड़ निक लागे रामा।
"मुँहवाँ देखत छतिया फाटेला (रे की)" ॥ ॥ ८ ॥

"एक कोस अइलौं (चुरिला) दुइ कोस आइलौं रे।
"चलत चलत पैऊँ मोर थाकल (रे की)" ॥ ॥ ९ ॥

"चलहू चलहू (हे रानी) थोर कैत रतिया रे
"उहत जे लोके मोर धवरैहर (रे की)" ॥ ॥ १० ॥

"सूरज जे उगले (चुरिला) मुख चटपटवा रे।
"गोड़वा चलत चलबज्जर रे की ॥ ॥ ११ ॥

"बाट बटोहिया रे तुऊँ मोर भैया हवऽ।
देखलऽ कतऊँ तूँ चरिला धवरैहर (रे की)" ॥ ॥ १२ ॥

"नहिँ हम देखलौं (हे बहिनि) कि नहिँ हम सुनलौं हो।
"कहवाँ तूँ सुनलू चुरिला धवरैहर (रे की) ॥ ॥ १३ ॥

"देखलौं मैं देखलौं (ए बहिनि) हाजीपुर छिहवा रे।
"चुरिला के मैया सुअरि चरावेला (रे की)" ॥ ॥ १४ ॥

"जौं हम जानितौं (चुरिला) जात के दुसधवा रे।
बाबा के नगरिया फँसिया दिअइतौं (रे की) ॥ ॥ १५ ॥

"लट पट पमिया (चुरिला) लाँमी लाँमी केसियां रे।
गौरि सुरतिया हम भूलि गेलौं (रे की)" ॥ ॥ १६ ॥
"सांथहौं में खड्लौं (हे रानी) सांथहौं में सुतलौं हो।
अब कैसे जातियां तोर मेराइब (रे की)," ॥ ॥ १७ ॥

The Same.

1. "O Churilá! You play the flute in all the towns: why do you not in ours?"

2. "How can I play, fair lady, in your town? for the dogs bark there and the watchman is vigilant."

3. "O Churilá! I will give the dogs a dish[1] of rice and milk, and the watchman will I make drunk with wine."

4. When the first half of the night had passed and the first quarter of the second half had commenced, my lover Churilá stood by the door.

5. "Open, open, fair lady, the narrow door: Churilá, thy gallant lover, has come."

6. "O Churilá! How can I open the narrow door? The prince (my husband) is sleeping on the border of my garment."

7. "Fair lady, you have a golden knife. Cut the cloth and come with me."

8. "O Churilá! As I cut the border it seems very pleasant to me; but when I look on (my husband's) face, my heart is bursting.

9. "O Churilá! We have come one kos,—we have come two: with continued walking my legs are weary."

10. "Fair lady, come on, come on; but little[2] of the night remains. My palace is but yonder."[3]

---

[1] खोरिया is a kind of small pot.

[2] *Lit.* 'how much:' hence, 'how little.'

[3] *Lit.* 'that which appears (लोके) there (उहत) is my palace.'

11. "O Churilá! The sun is risen, and my mouth is dry and my legs fail[1] me through weariness.

12. "O wayfarer on the way! Thou art my brother. Have you seen anywhere Churilá's palace?"

13. "Sister, I have neither seen nor heard of it. Where did you hear of Churilá's palace?

14. "I have seen his sister in the village of Hájípúr, and Churilá's mother is a swineherd there."

15. "O Churilá! If I had known that you were a Dusádh by caste, I would have had you hung in my father's town.

16. "O Churilá! I forgot myself when I saw your swaggering turban your long, long hair, and your fair complexion."

17. "Fair lady, I have eaten and slept with you. How can I now restore[2] you to your caste?"

The following songs are known as jhúmars, which is a generic name for any song sung by women :—

॥ २४ ॥ झूमर ॥

(Metre : 6 + 4 + 4 + 2, + 6 + 4 + 4 = 30 instants. First line has two extra instants in second half.)

मारत बा गरियावत बा, देखऽ ।
(इहे) करिखहवा मोहि मारत बा ॥ ॥ १ ॥

आँगन कइलों पानि भरि लइलों ।
ताऊ ऊपर लुलुआवत बा ॥ ॥ २ ॥

अस सौतिन के माने माई ।
हमरा बद्द बनावत बा ॥ ॥ ३ ॥

ना हम चोरिनि ना हम चटनी ।
झुठहु अकरङ्क लगावत बा ॥ ॥ ४ ॥

सात गदहा के मार मोहि मारे ।
सूअर अस घिसिआवत बा ॥ ॥ ५ ॥

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[1] *Lit.* 'are heavy in going.' [2] मेराइब Hindī = मिलाऊँगा.

देखऊ रे मोर पार परोसिनि ।
    गाइ पर गदहा चढ़ावत बा ॥ ॥ ६ ॥

पियवा गँवार कहल नहिँ बूझत ।
    पनियाँ मेँ आगि लगावत बा । ॥ ७ ॥

हे अम्बिका तुम बूझ करहु अब ।
    अचरा उढ़ाइ गोहरावत बा ॥ ॥ ८ ॥

A Jhúmar.

(A kind of song sung by women.)

1. See how this black-faced one beats me, abuses me, beats me.

2. I cleaned up (*lit.* made) the court-yard and brought water, and still he chides me.

3. Thus does he regard, O mother! my co-wife, while he makes out evil (against) me.

4. I am not a thief nor a glutton, still he reproaches me falsely.

5. He beats me like seven donkeys, and drags me about as if I were a pig.

6. See, O my neighbours! how he abuses me for no fault.[1]

7. My stupid husband does not understand what I say, and keeps trying to set water on fire.

8. O Ambiká! understand that he is blaming me openly.[2]

॥ २५ ॥ झूमर ॥

(Metre: 6 + 4 + 4 + 2, + 6 + 4 + 4 + 2 = 32 instants.)

अपना पिया के मेँ खोजे ला निकसौँ ।
    पैन्हि लेलौँ रंङ्गलाल चुनरइया ॥ ॥ १ ॥

गोकुल खोजलौँ बिन्द्राबन खोजलौँ ।
    खोजि ऐलौँ हम काँसि नगरइया ॥ ॥ २ ॥

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[1] *Lit.* 'makes a donkey mount upon a cow,' a proverbial idiom.

[2] *Lit.* 'spreading out his garments.'

जङ्गल खोजलौँ पहाड़न खोजलौँ ।

कतहिँ नठ मिले मोर पिया के खबरिया ॥ ॥ ३ ॥

अंबिका पिया के घरहि मेँ पाई ।

मिलि गैलेँ रे मन मोहनि सुरतिया ॥ ॥ ४ ॥

The Same.

1. I put on a red cloth[1] and went to search for my husband.

2. I searched for him in Gokul, I searched for him in Brindában, and returned after searching for him in Kásí (Banáras).

3. I searched for him in the forest, I searched for him in the mountains, but nowhere could I find news of my husband.

4. O Ambiká! I found my husband even in my house, and I obtained soul-entrancing delights.

॥ २६ ॥ झूमर ॥

(Metre : 6 + 4 + 4 + 2, + 4 + 4 + 3 = 27 instants.)

कवना गुनहि ए चुकलौँ ए बालम ।

तोर नयना रतनार ॥ ॥ १ ॥

सौति के बतियाँ करेजवा मेँ साले ।

काँपत जियरा हमार ॥ ॥ २ ॥

अपना पिया लागि पेन्हलौँ चुँदरिया ।

ताकत देवरा हमार ॥ ॥ ३ ॥

अम्बिका प्रसाद पिया हँसि हँसि बोलिहैँ ।

करबौँ मेँ सोरहो सिंङ्गार ॥ ॥ ४ ॥

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[1] चुनरइया is an irregular long form of चुँदरि or चुनरि, 'a woman's cloth,' usually with a coloured border.

The Same.

1. In what fault have I been wrong, beloved, for thine eyes are red?

2. The words of my co-wife pierce me to my liver: my soul is trembling.

3. I put on a bordered cloth[1] for my husband, and my brother-in-law[2] is gazing at me.

4. O Ambiká Prasád! When my husband will speak smilingly, I will adorn myself with the sixteen graces.

॥ २७ ॥ झूमर ॥

(*Metre very irregular, founded on* 6 + 4 + 4 + 2, + 6 + 4 + 4 + 2 = 32 *instants.*)

भैलैं भिनुसरवा बोलेलां कोइलिया ।
उठि साँवरि अँगनवां बुहारे । गे गोरियो ॥ ॥ १ ॥

अँगनां बुहारते टुटलैँ बढ़निया ।
बढ़नि कैं बड़ दुख भइल गे गोरियो ॥ ॥ २ ।

अँगनां घोरियै सांस गरिया पारे ।
बांबां खौखि भैयां खौखि पुतऊ बढ़ोरिया । गे गोरियो ॥ ॥ ३ ॥
बढ़नि कारनैं उढ़बासलि गे गोरियो ।

बाट रे बटोहिया, तुहुँ मोर भैया ।
हमरो सनेसवां लैलैं जाऊ गे गोरियो ॥ ॥ ४ ॥

तोहर भैयां कैं चिन्हैलौँ नां जानेलौँ ।
कैसें कहब समुझाय गे गोरियो ॥ ॥ ५ ॥

हमरा भैयां कैं लाँब लाँब केसिया ।
जैसें लागैं मुगल पठानवां गे गोरियो ॥ ॥ ६ ॥

आगु आगु आवेला बढ़नि बोझैवा ।
पांछु लांग आवैं जेठां भैयां गे गोरियो ॥ ॥ ७ ॥

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[1] See last song.

[2] See note [2] to song 18.

The Same.

1. Morning dawned and the cuckoo sings; up rises the nut-brown maid and sweeps the court-yard. (O fair one!)

2. In the sweeping her broom broke, and for the broom great sorrow was there (in her heart). (O fair one!)

3. Her mother-in-law went about[1] the court-yard and abused her,[2]—"You daughter-in-law, wife of my son,[3] you eater of your father, eater of your brother." (O fair one!)

4. For the sake of the broom she became mournful (O fair one!) (and cried) "O wayfarer on the way! Thou art my brother: carry news of me (to my elder brother)." (O fair one!)

5. "Your brother I nor recognise nor know: how shall I tell him and explain." (O fair one!)

6. "My brother has long, long hair, as if he were a Mughal or a Paṭhán. (O fair one!)

7. Before him comes a carrier of a load of brooms, behind whom comes my elder brother." (O fair one!)

I conclude with a few songs of a miscellaneous character:—

॥ २८ ॥ समुझावनी ॥

(Metre: 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 instants.)

जांहि दिन ए पियां धिया मोर जनमलि ।
तांहि दिन भइलों उदास हे ॥ ॥ १ ॥
बेटां रहित सेवा तोहि करिते ।
बेटि पाऊन दिन चार हे ॥ ॥ २ ॥

---

[1] घोरिञे poetical for घोरि = Hindí घूर कर के.

[2] गारी पारल is the ordinary phrase for 'to abuse.' It is literally 'to throw abuse.'

[3] पुतहु and बहोरी both mean 'a son's wife.'

अँघियां बैसाइ पियां दांन जब करिहौ।
    तबइ जैहैँ ससुरार हे॥ ॥३॥
बेटी येइ है सुहई कहिहैँ।
    तबहो पाहुन हमार हे॥ ॥४॥
पियां संङ्ग रमिहैँ, पियां संङ्ग बसिहैँ।
    पियां संङ्ग रचिहैँ धमार हे॥ ॥५॥
चार जना मिल डोलियां उठइहैँ।
    पीछें सकल बरियात हे॥ ॥ ॥६॥
अम्बिका कहता मांतां धरु धीरज।
    जग के इहै ब्योहार हे॥ ॥७॥

A Song of Consolation.

1. My husband, on the day when my daughter was born I became sad.

2. Had it been a son, he would have served you (in your old age), but a daughter is but a four-days' guest.

3. When, love, you will give her in marriage,[1] she will go to live in her father-in-law's house.

4. This our daughter they will call[2] 'the bride' in her husband's house, but a guest in ours.

5. She will enjoy life and sit with her husband: with him she will sing songs.[3]

6. Four men will together lift her litter, and the wedding party will follow her.

7. Ambiká saith, "O mother! have patience: this is the way of the world."

---

[1] अँघिया or जाँघा बैसावल refers to a marriage custom in which the daughter at the time of her marriage is made to sit on her father's thigh while he gives her hand to her husband.

[2] सुहई is the name given to the bride by the women of her husband's house.

[3] धमार is a festival song, such as is sung at the holí. धमार रचल is used idiomatically to mean living happily.

॥ २९ ॥ भजन ॥

(Metre : 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 instants.)

(Refrain : 4 + 4 + 4 = 12 instants.)

REFRAIN.—रांम रस पी लें रे भाई ।

मीठ मीठ सभ केउ पीए ।
    कड़ुआ पिअलो नठ जाई ॥ ॥ १ ।
जैसन रोगी नीम पिअतु है ।
    आँखि मूँदि पिए जाई ॥ ॥ २ ॥
सुने सोँ गूँगा होई बैसे ।
    पीए से मरि जाई ॥ ॥ ३ ॥
एकतो पीए सन्त बिबेकी ।
    पिअत अमर होइ जाई ॥ ॥ ४ ॥
धूरब पीएं पहलद पिअतु है ।
    पीं गइल मीरांबाई ॥ ॥ ५ ॥
दास कबीर जें अवर पिअतु है
    जगवां मेँ रहलो नठ जाई ॥ ॥ ६ ॥

A Hymn.

REFRAIN.—*O brother ! drink the nectar of Rám.*

1. Every one drinketh sweet things, but that which is bitter no one drinketh.

2. As a sick man drinketh the bitter juice of the ním-tree, so closing thine eyes (at its astringency) dost thou drink it.

3. From hearing (its virtues common men) turn deaf, and those who drink it die.

4. Only the holy and discreet cañ drink it ; and when they do, they become immortal.

5. (Saints like) Dúrab, Pah'lad, drink it; yea, Mírábáí hath tasted it.

6. If Kabír Dás drink more of it, he shall have to leave this world.

NOTE.—This hymn contains many Hindí expressions. पिअतु is Braj for पीअत; अवर is Kanaují for और, 'and.'

॥ २० ॥

नागरी अच्छर कचहरियोँ मेँ चलित होने के बिषय मेँ सरकार की प्रशंसा॥

(पूर्बी गीत।)

(Metre: 6 + 6, + 6 + 4 = 22 instants.)

धन्य धन्य गवरमिण्ट। परजा सुखदाई।
जामनी कें दूर करी। नागरी चलाई॥ ॥ १ ॥
भुवन देब करि पुकार। लाट ढिग जाई।
परजा दुख दूर करहु। जामनी दुराई॥ ॥ २ ॥
नाना बिधि जाल होत जामनी मेँ छाई।
परजा मन हरख होत। बिद्या निज पाई॥ ॥ ३ ॥
धन बुद्धी धन बिचार। धन मन्तर भाई॥
करि नेआव हिन्द बीच। हिन्दुई चलाई॥ ॥ ४ ॥
परजा नित सुजस गावत। अम्बिका मनाई।
जब लौं चन्द सूर्ज रहे। राज रहे माई॥ ॥ ५ ॥

A song praising Government for doing away with the Persian and substituting the Nágarí character.

1. Thanks be to the Government, which bestoweth happiness on its subjects. It hath put away the Persian[1] character and introduced Nágarí.

2. Bhuvan Deb[2] went to the Lord, and called out, saying, "Remove the sorrows of your subjects by removing Persian.

---

[1] जामनी means the language and character of the Jabans or Mussalmáns. It is the ordinary Hindú name for Úrdú, or even for Hindí as distinct from Bihárí.

[2] *I.e.*, Bábú Bhú Dev Mukharjyá, C.I.E., Inspector of Schools.

3. "In the Persian characters, O king, many forgeries take place. Joy will be in the heart of your subjects if they obtain their own national knowledge."

4. Thanks to the wisdom, thanks to the discernment: thanks, O brother, to the counsel which has done justice in Hind by introducing Hinduí.[1]

5. O people! always sing the glory (of Government), while Ambiká prayeth that the reign of the mother (Victoria) may stand while the sun and moon endure.

॥ ११ ॥

(Metre : 6 + 4 + 4 + 2, + 6 + 4 + 4 + 2 = 32 *instants.)*

(Refrain : 6 + 4 + 2, + 6 + 4 + 2 = 24 *instants.)*

REFRAIN.—हुकुम भइल सरकारी । रे नर सीखठ नगरिया ॥

जामनि जी से देऊ हुराई ।
    पढ़ि गुन काज करहु नरहरिया ॥ ॥ १ ॥
ले पोथी नित पाठ करहु अब ।
    जामनि ग्रन्थ देऊ पैसरिया ॥ ॥ २ ॥
जब ले नागरि आवत नाहीँ ।
    कैथी अच्छर लिखठ कचहरिया ॥ ॥ ३ ॥
धन मन्त्री परजा हितकारी ।
    अंम्बिका मनावत राज बिक्टोरिया ॥ ॥ ४ ॥

The Same.

REFRAIN.—*The Sarkár gave the order, 'O men, learn Nágarí.'*

1. Put away the Persian character from your heart, read and do a pious action (at the same time) pleasing to God (नरहरिया).

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[1] हिन्दुई, *lit.* the language of the Hindús.

2. Take your books and now read them continually, but sell your Persian ones to the spice-seller.

3. Until Nágarí is thoroughly understood by you, write the Kaithi character in *kachahri.*

4. Thanks be to the counsellor, the friend of the subjects, while Ambiká prays 'May Victoria reign.'

॥ ३२ ॥

॥ भूजन पूर्बी राग ॥

(*Metre* : 6 + 4 + 4 + 2, + 4 + 4 + 3 = 27 *instants.*)

मचिया बैसि गौरि जोहेलि बटिया
  कब ऐहैं तपसि हमार। हो राम। ॥ १ ।
बरहठ बरिस पर एलैं महादेबा
  भैलैं दुअरियां पैं ठाढ़ ॥ हो राम। ॥ २ ॥
"सूतल बाड़ू कि जागल गौरी।
  कैलौं हम दोसरो बियाह ॥" हो राम। ॥ ३ ॥
"ना हम महादेब चोरनि नां चटनी।
  नांहिँ हम कोखियां बिहून ॥ हो राम। ॥ ४ ॥
"नांहिँ महादेब सेबा से चुकलौँ।
  कांहे कैलौं दोसरो बियाह ॥" हो राम। ॥ ५ ॥
"नांहिँ ए गौरि रौरां चोरनि नां चटनी।
  बांहिँ रौरां कोखियां बिहून। हो राम। ॥ ६ ॥
नांहिँ ए गौरि रौरां सेबां से चुकलौँ
  भांभीं कैलैं दोसरो बियाह ॥ हो राम। ॥ ७ ॥

1. Gaurí sits upon a stool and watches[1] for Siw, saying "When will my hermit[2] come?"

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[1] See note [1], page 133.

[2] Siw was accustomed to devote himself to most arduous penances.

2. Mahádewá came after twelve years[1] and stood at the door.

3. "Are you sleeping or awake, O Gaurí? I have married another wife."

4. "I am not, O Mahádewá! a thief, nor gluttonous, nor am I a barren woman.

5. "Never have I failed in my devotion to you. Wherefore hast thou married another wife?"

6. "O Gaurí, thou art not a thief nor a glutton, nor art thou a barren woman.[2]

7. "Ne'er didst thou fail in thy devotion, but it was my fate that made the second marriage."

The following is a Bihárí version of the well-known nursery song '*hili mili paniyá*' (*Anglo-Indice* '*hilly milly punny ow*'):—

॥ ६२ ॥

(*Metre*: 6 + 4 + 4 + 2, + 8 + 4 + 4 + 2 = 34 *instants.*)

ननदी भौजिया दुनु पनिहारिन। हो राम।
मिलि रे जूलि, सागर पनियां कें चलली। हो राम। ॥ १ ॥
घुठि भर पनियां घरिलवो नठ डूबे। हो राम।
कैसें रे भरौं नांजुक बँहियाँ लचकोरे। हो राम। ॥ २ ॥
घइलां जें भरि भरि धरलौँ अररियां। हो राम।
कवने रे रसियां रसिक दीठ लावल। हो राम। ॥ ३ ॥

1. The husband's sister and her sister-in-law, both carrying water-jars on their heads, went together to fetch water from the tank.

2. "The water is only up to our ankles, even the jar cannot sink in it: how am I to fill it? My delicate arms are weary.[3]

3. "I filled the pots and laid them on the bank. Who is the amorous lover who casts an evil glance upon them (so as to break them)?

---

[1] बरहन is oblique of बारह, 'twelve,' a form which should be noted.

[2] *Lit* without (बिहून) progeny.

[3] *Lit.* 'elastic:' hence, 'bent backwards and forwards:' hence, 'weary.'

॥ ६४ ॥

॥ कुँवर सिङ्घ के गीत ॥

(Metre irregular.)

बाबू बनवाँ बनवाँ खेलेला सिकरवा ।
　　रोवेली बनवाँ के हरनियाँ ॥　॥ १ ॥
पहिल लड़इया बाबू हेतमपुर भेली ।
　　रजवा बहेलिया दिहलें ना ॥　॥ २ ॥
सतर से सतासी मौजे कछु नाहीं बुझले
　　गढ़ लुटवाइ दिहलें ना ।　॥ ३ ॥

The Song of Kũar Singh.

1. The Bábú (Kũar Singh) is hunting in the forest, and the hinds of the forest are weeping.

2. The Bábú's first battle was at Hetampur, and the Rájá gave him no assistance.[1]

3. He thought not at all of his seventeen hundred and eighty-seven villages, and allowed his fortress to be plundered (by the English).

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[1] *I.e.*, in the mutiny the Rájá of Ḍumráon refused to help him. बहेली is literally 'a hunter:' hence, 'a fighting-man.'

Reg. Nos. 11713 & 3922J.—430 8-1-84.